

partia 4

**A T R E A T I S E**  
**MADE IN DEFENCE**  
of the lausful power and au-  
thoritie of Pr esthod to  
remitte sinnes : Of  
the peoples duetie for confession of their  
sinnes to Gods ministers : And of  
the Churches meaning concer-  
ning Indulgences, com-  
monlie called the  
Popes Pardôs.

By William Allen M. of Arte, and  
Student in Diuinitie.

Iudæ. 1.

*Va illis qui perierunt in contradictione Core.*

Wo be vnto them that perished in the  
disobedience and contradictiō of Cores.



*Finis*

**L O V A N I I,**  
*Apud Ioannem Foulervm,*  
*Anno D. 1567.*





To the  
*Christian Reader.*



haue bene asked ear-  
nestly at sundry times  
ād places (as most mē  
now a dayes be either  
studious to know, or  
curious to controlle)  
whether a priest, be-

ing but a mortall man, myght withoute  
derogation to Gods soueraigntye, and  
wythout hygh presumption, take vpon  
him to remitte sinnes:thē, whether there  
be any necessitie to cōfesse and distinctly  
ytter al secrette greuous crymes, as well  
of dede, as woorde and wyll, vnto hym  
that should be proued to haue power to  
remitte synnes. And lastly, whether ther  
were any good meanyng or sufficient  
grounde, in Scriptures, Councelles Doc-  
tours, or reason of the vsual Indulgences  
that be limited by remission of yeres, and  
dayes. Therefore fully to satisfie suche as  
moued me first herein, to whom I am for  
iust causes merueilously muche behol-  
den, and to helpe other, whome, by the  
law



### *The Preface.*

law of Christiā love, in suche cases, I will charge my selfe continuallye to serve. I haue put in writing the Catholik Churches meaning touching the same maters, and made it my laste Lentes woorke. I haue not doon it in deed so brieflye, as was required at my handes, because I cannot with safety frō the Aduersaries of truth cōueygh my selfe in so lytle room, where the cause is so large, and yet thoughte it seme long, perchance it shal not seme tediousse, because I haue not only diuided it into chapters, where the readers, at euery turnynge and ioynt of the cause may rest them selues, but also seuered the treatise of pardons from the rest, that who so euer doubt not of the other articles before, may if they liste reade it alone, thoughte, for the better vnderstanding of euery peece, the wholl myght more profitably be perused to gether, whereby the necessary sequele and dependēce of truthe may fully be seen as in the sleight coursfinge ouer matters it can not wel be doen. Fare well, Gentle reader, and submitte thy iudgement to the Catholike Church, as most humbly in all poynts I doe myne

# **Faultes in the printing.**

<b>Page.</b>	<b>Line.</b>	<b>Fault.</b>	<b>Correction.</b>	
19.	20.	to the geuen.	to be geuen.	put out
71.	21.	Grerie.	Gregorie.	and in
75.	12.	caſes.	caſes.	the next
170.	12.	none theſe.	none of theſe.	line.
174.	16.	vwhen vvas.	vwhen any vvas.	
175.	11.	forgeuen is.	forgeuenesse.	
214.	5.	publiſt.	publik.	
221.	3.	gra.	grace.	
266.	9.	in this baſe.	in this caſe.	
295.	13.	he vva.	he vvas.	

**Margent. 48. onttempt. Contempt.**



**R**egia Maiestatis Priuilegio  
concessum est Guilielmo  
Alano Anglo Magistro Ars  
tiū, vt librum inscriptū, *A necessary  
Doctrine of the office of a Priest. &c.*  
Per Typographum aliquem iuras  
tum imprimere, ac impunè distras  
here liceat.

*Datum Bruxellis 26. April. 1567.*

*Subsig.*

*Prats.*

# THE PREFACE, CONTAININGE A

iuste complaint of the disobedience  
that now is towardes the spiritual gouernours,  
and of the pitiful lacke of suche  
necessarie reliefe of our soules, as  
by them wee shoulde haue,  
with the argument of  
the treatise followinge.



Because þe vniust clayme  
& chalēge of any power  
not geuen doth highly  
displease God, frō whō  
only al preheminnence of  
mā proceedeth, no doubt  
al priestes and Bishopes, who haue so  
lōg practised pardoning and punishing  
of sin, if they hold not þe right of þe excel-  
lēt function by Gods own graunt, they  
haue buyld this many hundreth yeares  
towardes hel, & can neither auoyde the  
heany indignation of God, in whose of-  
fice and prerogatiue they haue vniustly  
intermedled, not yet marueile at their  
disdayne amōgest men, seing it is layd,  
that the vsurper of power is woorthely

Eccl. 10.

\* iij hated:



The Preface.

hated: *Qui potestate sibi imit iniuste, odietur.*  
But if that most high & holy order do by  
good right & reason, & by y<sup>e</sup> son of God  
Christ Iesus his own warrant & special  
commission, occupy y<sup>e</sup> seate of iudgemēt e-  
rected in y<sup>e</sup> Church for y<sup>e</sup> gouernmēt of our  
souls & needful search of our secret sins  
thē it stādeth lamētably w<sup>th</sup> y<sup>e</sup> disobedient  
captayns of this cōtēpt, through whose  
cōtinual call to seditiō, so many haue bē  
caried away, frō y<sup>e</sup> obeylāce y<sup>e</sup> is due to y<sup>e</sup>  
soueraing power genē to gods ānoited.

They remember well (such is theyr  
exercise in y<sup>e</sup> woord) how y<sup>e</sup> disdayne of  
Moyles & Aarons prelacy ouer y<sup>e</sup> peo-  
ple y<sup>e</sup> thē God chose to be his peculiar,  
moued his maiestie to so great indig-  
natiō, y<sup>e</sup> he drōue downe Core & al his  
cōfederacie to y<sup>e</sup> de pth of hel both bodie  
& soule thē selues a lyne, & al the people  
looking on their fal so fearful. The ex-  
ample had bē of lesse respect, if his heuy  
hand had stayed vpon y<sup>e</sup> p<sup>r</sup>incipal of that  
proude sort, but it did not. for ther pe-  
rished, by straunge fire of y<sup>e</sup> accessaries  
to that Schisme, two hundred & fiftie  
more. And the grudge, alas, of the people  
not

The pŕeface.

not ceaſſing ſo, God ſent fier frō heauē,  
& waſted ruijm. & vijc. of thē at ōce. And  
al this ſaith Moyses: *Vt ſciatis quia blas-*  
*phemaſuerint Dominum*, that you may be  
well aſſured, that they blaſphemed oure  
Lord God. So nere dooth the cōtempt  
of Goddes miniſters, touche his owne  
perſon, that in diſdaine of the one, there  
is accompt made of moſt horrible blaſ-  
phemy of the other. This Cores, as Jo-  
ſephus wryteth, was a man that had a  
caſt in talke to pleaſe the people, as  
the ſeditious often haue: and this was  
a great flowre of his perſwaſiō of ȳ peo-  
ple to ſeditiō & diſobediēce, as holy writ  
repor̄teth: *Cur eleuamini, ſup populū Domini?*  
It is ſufficiēt for our purpoſe, that the  
whol multitude is ſanctified, and the  
Lord is in thē, why do you exalt your  
ſelues aboue the people of God? Thus  
ſaid ȳ ſeditious againſt Gods prieſtes  
thē: & now truly, both ȳ people & ȳ p̄ca-  
cher do pipe Cores note, of *cur eleuamini*  
in enery play & pulpit, neuer hauing in  
mind their lamētable fal, whoſe ſteppes  
they like ſo wel to ſolowe.

Mary I cā not tel wel, whether ȳ caſes  
be com,

Joſephus  
ſaith that  
Dathā ad  
Abyron  
perished  
at the o-  
peninge  
of the  
earth ad  
Cores by  
the fier af-  
terward  
amongſt  
thoſe that  
offered  
incenſe.  
Lib. 4. c. 2  
Antiq.



*The Preface.*

De sacr.  
lib. 1.

be cōparable, though I nothing doubt  
but oures is much woorse: For. S.  
Chrysostome sayth, that the disobedieñce  
of Barhon and the rest of that confede-  
racie, rose rather vpon the affectation  
of so high a function, w<sup>th</sup> admiration  
of their dignitie, then vpon any con-  
tempt of that power, in which the prie-  
stes of God were placed: but the disho-  
nour and the derogation that now is  
doen to the much more excellent office,  
standeth vpon vnfaithfulnes, mistrust  
of Gods promise, loue of sinne, liking  
of libertie, lothsomnes of truth, and  
vnmyndfulnes of saluation. In which  
case though neyther the heauens yeld  
fier for ther present punishment, nor y<sup>e</sup>  
earth open for theyr spedie passage to  
eternal payne, yet the perpetuall fight  
whiche they kepe agaynst Gods ordi-  
nance, there disordered life, and diso-  
bedience, there darknesse of vnderstan-  
ding in such<sup>th</sup> light of approued truerth,  
and the continuall curse of the Church  
whiche in marueylouse myserie they  
doo willingly susteyn, doth, me thinke,  
fully resemble the lamentable state of y<sup>e</sup>  
damned

*The Preface.*

damned and forsake sorte, and therefore  
beinge yet a lyue, in good lykinge, and  
lybertie, I feare they wyttingly & ~~wit~~ *willingly*  
shall perishe.

And yet I am not so voyd of al hope  
of their recouery, that I would refuse  
to conferre wpth them, touching that  
authoritie of remissio of sinnes or other  
preheminance, which the p̄iestes of  
Christes Church doo clayme, and they  
so earnestlie controll. Though the ra-  
ther I would doo it, for the helpe of the  
more hūble sorte, which in these dayes  
of disobedience, be rather dzyuen out of  
the way by force of the common tēpest,  
then by malice or misbehaniour towar-  
des the ministerie, whom in Christes  
name I must aduertise to cōsider care-  
fully, in what doubt and daunger they  
and all ther dearest doo stande, in this  
pitifull vacatiō and long lacke of the  
practise of priesthoode for the remission  
of their sinnes & other nedeful succour  
of ther soules. For if Christ, by whose  
bloud we obteyne pardon of our offen-  
ces, haue by his ordinance made man  
minister of our recōciliation to God &  
the

cōtempt  
of mans  
ministeri  
for remis-  
sion of  
synnes  
bringeth  
dānatiō.



*The Preface.*

D  
the bestower of his mercy in remission of sinnes, then doubtlesse who so euer neglecteth, to walke the known waye of saluation, and refuseth the ordinarie meanes of mercye, whiche Christe meaneth to be applied to oure vse none otherwise, but by the office of mortall men, he lyueth in sinne perpetually, he dieth in sinne wythout hope of reouerie, & for sinne wythout doubt shall perish euerlastingly.

Therefore the matter of so great importance, standing on so doubtfull termes, it were no wisdom to sleepe so soundly in suche present peril, nor to continue wythout care and singular respect of most dreadfull state, In which, if we passe our dayes without hope or possibilitie of Goddes mercie, by cause we refuse mans ministry, then all our life and studies, all our paynes or pleasures, all our woorkes and wayes do nothinge els, but driue vs in disobedience to extreme death and desperation.

I make the more matter hereof, for that not onely such as be ledde in-  
to

*The Preface.*

to folwe and falshode by the perswasion  
of some, to whose teachinge and ly-  
kinge they haue vnadvisedly addicted  
them selues, but also diuerse euen of  
the faythfull, that be not fallen (than-  
kes be geauen to God) so farre, as to  
contemne the Church, and Christes  
appoynted ordinance, are not yet so  
touched, as in such case of extreme  
miserie, Christen men should be. For  
heresie is such a creeping and conta-  
gious canker, that, albe it she vicer-  
lie (through mercy and Goddes gra-  
ce) kill not all, yet she dullereth the  
conscience, dyeth vpper thezeale, and  
infectereth the mindes of most.

Heresy  
infecteth  
daunges  
rouly es-  
ue vther  
she kil-  
leth not.

The lyke lacke of Christian  
comforte hath bene often ells amongst  
the people in suche stormes of the  
Church: but so lytle care and consi-  
deration thereof, I doo not lightly  
remember.

In the persecution of the Man-  
dalles and Arian Bothes in Affrike  
the people of God were seuered from  
theyre pastours, and thereby wanted  
succour



### The Preface.

Li. 2. de  
persecut.  
Vandal.

The sor-  
rowe of  
the Chri-  
stian peo-  
ple for  
their Bi-  
shopes  
bannish-  
ment.

succoure of their soules as we nowe  
doo, but therof they conceined such grief  
& heavines, that it is surely lamentable  
to remember: The story is recorded by  
Victor & the wordes of the sorowfull  
people uttered in the waies, as their ho-  
ly Bishopes did passe towardes their  
banishment, be reported thus: A mer-  
uailous preasse of faithful people, that y<sup>e</sup>  
highe wayes coulde not receiue, came  
downe the hills with tapers in their  
handes, and laid their deare children at  
the Martyrs feet ( so they termed the  
witnesses of Goddes truth then ) and  
pitifully complayned thus. Alas too  
whom doo you leaue vs so desolate,  
whiles your selves goe to the crowne of  
martyrdome? who shal nowe baptise  
these poore babes, in the fountes of li-  
uely water? who shal loose vs tied in  
the bandes of our offence, by pardon  
and reconciliation? who shal prescribe  
to vs the due of penance for our sins  
past? For to you it was surely said: what  
so ever you loose in earth, it shal like-  
wise be loosed in heaven. Such you  
see was the carefulnes of y<sup>e</sup> people thā,

*The Preface.*

In that litle lack of so necessary a thing:  
where now in so long desolatio of most  
holy thinges, and our greatest comfort,  
fewe there be that take any greif of so  
much miserie at al, and that hartely la-  
ment the case, almost none. If we assur-  
edly belcened (as it is surely true) that  
al whi h passe this present life in y<sup>e</sup> bods  
of mortal sin, should everlastingly pe-  
rishe without al hope of mercy, and the  
to be vndon bredly bound in theire of-  
fences, whom the priestes of the holy  
Church had not loosed in this life (ex-  
cepting only the case of extrem necessity  
where by no means possible mans mi-  
nistry can be obtained) then truly, be-  
sides the feare of our owne dangerous  
state, our hartes would bleed for pity &  
compassion of so many that depart this  
present world, in the det of eternal dam-  
nation, not only of our Christia brethre  
commonly, but of our dearest and best  
beloued peculiarly. It is not my time-  
rous conscience, nor scrupulous cogita-  
tion, that rayseth this feare: but it is the  
graue sentence of Goddes ordinance, it  
is S. Augustines owne indgemēt that  
moneth



The preface.

moneth me of pitie to moue, & of duetie  
to admonish my brethren & friends, of a  
thing y<sup>e</sup> pertaineth to them all so neare.  
S. Augustin, conceiuing y<sup>e</sup> manifold mi-  
series of y<sup>e</sup> Christiā people in thabscence  
of their true Pastours in times of per-  
secutiō, doth liuely set furth y<sup>e</sup> godly en-  
deuors of faithful folks in these words:  
Doe we not cōsider, whē the matter is  
brought to such ā extreme ishue, & whee  
it can not be by flight auoyded, what a  
wōderful cūcurse of christiā mē of euery  
kind, state, & age, is vnto the Church?  
Wher som cry out for baptim, some for  
recōciliatiō or absolutiō for so I inter-  
p<sup>r</sup>ete, *ipsius pœnitentia actionē*, which also  
may meane a request to haue penāce a-  
pointed of y<sup>e</sup> priest) and al generally cal  
for cōfort, cōfession, and bestowing of  
the holy sacramēts? In which extremi-  
tie, if ther lack such as shoud minister  
these thinges vnto thē. *Quantū exitiū se-  
quetur eos, q. de isto seculo vel nō regenerati ex-  
eūt, vel ligati? quātus est etiā luctus fideiū suo-  
rū, q. eos secū in vita aeterna requie nō habebūt?*  
What bitter destructiō shall fal on thē, y<sup>e</sup>  
must passe this life, either not christened

### *The p[re]face.*

or ellesfast bounde in sinne? And what  
passing sorowe will it be for their faith-  
full frendes, which shal not haue their  
company in eternal rest and ioy? Thus  
far, sayd he for proof that the Pastours  
should not forsake their flock, & thus say  
we now, where y<sup>e</sup> flocke haue forsaken  
their pastours: y<sup>e</sup> lacke is lyke in both.  
But ours is so much worse, because it  
was p[ro]voked willingly, & theirs the  
more excusable, because it was both  
born necessity, & lamented christianly.

Neither may we think our selues here  
much to be relieved, by them, y<sup>e</sup> pretend  
y<sup>e</sup> like p[ra]ctise of such thinges as now  
we lack. For y<sup>e</sup> euer augmented y<sup>e</sup> sorow  
is iust dolour of the faithful. Much it is,  
God knoweth, to want their Pastours  
& priestes so dear, & with them for most  
part all the due of Christianity: but to  
susteine in stead thereof, a kind of apish  
imitation of such holy functions, which  
in deed, by what pretence of holynes so  
euer it be used, is & alwayes hath bene  
accompted most detestable, that is the  
great calamity which wasteth most in  
all tempestuous times of Gods religio.

Of olde  
the pa  
stours did  
in times  
of heresy  
ofte for  
sake their  
flock, but  
nowe  
the flock  
hath forsaken  
their pas  
tours.

Note:

\*\*

For



*The pface.*

There is  
no neces-  
sitie that  
I should  
driue any  
man to  
take any  
sacramēt  
at an he-  
retikes  
hande, sa-  
uing on-  
ly the sa-  
craments  
of baptis-  
me and  
penaunce  
and that  
not with-  
oute ne-  
cessitie,  
whiche  
only is in  
present  
peril of  
death.

For the only vse, acquaintance, & fami-  
liarity of this false face or resemblance  
of truerh & holy actions of the Church,  
driueth many into a kind of contētaciō  
& rest in such things, as theselues, other  
wise do abhor, or at least, turneth away  
their earnest appetite & desire of those  
matters, which no mā cā without peril  
of damnation misse. It is not yet ment  
herby, that euery sacrament is frustrat  
alwayes that be by such made, or mini-  
stred, although for moſte they be so pro-  
faned, that they be not onely nothing  
beneficial, but also damnable both to y  
geuer & receiuer: but my meaning is, y  
enē those sacramēts, which be of necessi-  
ty, that by Gods special mercy they may  
be receiued of such as be not otherwise  
cōpetent ministers, where y present pe-  
ril of any mans life forceth therevnto, y  
enē then whē they may be beneficiall to  
other y without schism cal for the sacra-  
mēts, yet they shalbe dānable vnto the-  
selues. For hereof let euery mā be bold,  
y taketh vpo him any ministry in schism  
& disorder, y so oftē as he hath practised  
it, so often hath he prouoked Gods ire  
towards

*The preface.*

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to wardes himself, & procured, as much  
as in him lyeth, his indignation to al y  
are partakers thereof. S. Basil the great  
complainerh hereof very much in his  
dayes, by these wordes: In the doctrine  
of impiety ad wickednes the churches  
babes be now brought vp. For how cā  
it be otherwise? Baptisme is ministered  
by heretikes, they helpe forth, such as  
passe hence, they kepe visitation of the  
icke, they haue comfortinge of the so-  
rowful, they take on them the eale of  
such as be burdeyned in all cases, and  
to be short, they minister the myste-  
ries of holy communiō: so that, in time  
though the libertie of Christes religiō  
be restored againe, the youth shal take  
such likinge in heretikes practises, to  
whom by loue and custome, they are  
so fast knit, that it will be hard to re-  
duce thē home to truth againe. Thus  
farre spake S. Basil of his dayes: and  
right good cause haue we no lesse to co-  
playne of ours. They were thā incum-  
bred with Arians, and we with a legiō  
of newe deuises and bold practisioners  
of such high & heauēly functiōs, as nei-  
ther

Epist. 70.

note,

The hurt  
of heresie  
to youth.



*The p[re]face.*

The be-  
nefit that  
vve re-  
ceiue by  
our new  
ministers

The Au-  
thors in-  
tention  
in this booke

ther by God no; mā they are rightly &  
orderly called vnto. By these nowe on-  
ly our soules seme to liue, but by these  
alone we surly dye euerlastingly. In  
all which great desolation of Christian  
cōfort & all spiritual functiōs this were  
some solace, if eyther y<sup>e</sup> older sort could  
cōsider what they haue lost, or y<sup>e</sup> poore  
childzen, which are nurced in these no-  
ueltries, might learne what they lacked.

My meaninge is therfore, to moue al  
partyes to y<sup>e</sup> necessary care & heed of the  
matter, by y<sup>e</sup> treatise folowing: trusting  
that some one or other of my good bre-  
thren, who all be to me most deare, will  
awake at my earnest call: and consider  
of the matter deapely, howe it fareth  
wyth him and other, touchinge theyr  
soules, since the sacrament of penance  
hath bene banished and the priesthood  
of Gods Church spoyled of iuridictiō &  
right in remission of sins, & to help him  
in so necessarie & fructeful aduise of him  
self, & other, whō in such cases I meane  
always to serue, I wil seek out y<sup>e</sup> ground  
of this authoritie, y<sup>e</sup> hath bene so longe  
practised of the priest, & honoured of the  
people

*The p̄face.*

people, to the singular glory of God, & p̄  
notorious encrease of vertue, & weale  
publik of p̄ whole Christian world, that  
both p̄ good catholike may haue reaso-  
nable prouf of p̄ which to his immortal  
weal he hath so lōg both loued & reue-  
rēced in Christes ministers, & also p̄ cō-  
tēners of so beaueſly power may learne  
in hūblenes of hart to like & feare p̄ ex-  
cellēt functiō, which by pride they did  
befoze vnadvisedly disproue. If it may  
please any man, p̄ is doubtful of this ar-  
ticle, which is so necessari to be knowē,  
to consider, & giue good attēdance to p̄  
whole course of my talk, I promise him  
as afore God (who wil sharpli iudge al  
sinister endeuours in causes of his ho-  
nour) p̄ I wil deal sincerly in al poynts  
& saythfully: I wil not couer my selfe  
nor p̄ light of p̄ cause in cloud of words,  
neither by any artificial sleight (as new  
doctours now a daies oftē doo) circū-  
uēt p̄ sense of him p̄ is most simple, such  
indifferēcy shalbe vsed euery where in  
trial of p̄ truth, p̄ I wil seme for his sak,  
to doubt of p̄ matter my selfe, Though  
in deede (so God saue me in my commō  
sense



*The p̄face.*

sense, & so god speare me for my sinnes) I can neuer mistrust any poynt of that sayth in which I was newe bozne and baptised. But that notwithstanding I wil not spare to rippe vppe that, which men most reprove in Goddes Church and ministers, that all the disobedient children may see, howe free they be frō falshood, & farre frō y<sup>e</sup> beguiling y<sup>e</sup> flock of Christe to them comited to kepe, we will cal y<sup>e</sup> high magistrates (though ye be exceeding vniemely for subiectes to accept of their gouernmēt) y<sup>e</sup> principall pastour must giue a reason of his pardons, & answer for y<sup>e</sup> limitatiō of his indulgences by yeares, dayes and tymes, both he and all other Bishops shalbe accomptable for such graue censures exercised vpon mens soules, w<sup>th</sup> them all inferiours p̄c̄stes must be posed for searchinge the secretes of our consciences, for releassing māns misdeedes, &ioyning penance, & requiring satisfactiō for syns. Thus bold wil we be w<sup>th</sup> erneth, y<sup>e</sup> rather therby to deface falshod.

And al this in that order, y<sup>e</sup> may in lest roome conteyne most matter, w<sup>th</sup> both

## The Preface.

both brently & light, so much, as so depe  
& large a cause cā beare, frō al cōtentiō  
I will so far refrayn, ȳ enē ȳ aduersa-  
ries them selues of Christes truerh and  
doctrine, albeit they be persons infam-  
ous, by lawe, & consent of all nat̄s,  
shall not yet without meane & reasona-  
ble moderatiō be touched or talked of,  
requiring of them this curtesie againe,  
ȳ they reprehend nothing in this dis-  
course p̄p̄uie, which they can not, nor  
dare not answer to opely. And of my  
louing breth̄e ȳ be Catholike I must  
farder require one thing (the sute is for  
thē selues) that, when in a maner they  
sensibly feeley truth, they would not re-  
fuse to folowe the same: ȳ by outward  
worke they may declare theire inward  
wil. Herof I am now more careful, for  
ȳ I see heresy & falshood to be of ȳ cōs-  
tenāce & colour, ȳ it is oftē liked, before  
yt be belened: wher gods truerh, for ter-  
rou & bitterness ȳ it beareth, is not al-  
ways folowed, wher it is wel known  
& trusted. But surely truerh is not pro-  
fitably vnderstanded, til it be willingly  
practised,

A reason-  
nable  
request.



*The preface.*

Therefore who soener acknowledged in his conscience the power of Gods Church & ministry for the remission of sinnes, & vseth not humbly confession of his sinnes, that that power may redound to his saluatiō, he is so much farther from God, by how much more he knoweth y<sup>e</sup> right way to come to God. Mans wil must in al such cases of terror & difficultie, geue ouer to Gods ordinance, whose cōmādementes, though they seme to y<sup>e</sup> worldly burdenous, yet to the good & ghostlie, & *paucis amariBUS* (sayeth. S. Augustin) they are sweet and exceeding pleasant. And this let euerie mā assuredly know, y<sup>e</sup> who soener cōpacteth confession so heauy, he neither feeleth y<sup>e</sup> weight of sinne, nor yet sufficiently feareth y<sup>e</sup> appoynted payn for y<sup>e</sup> same. Al these vniowardly affections, y<sup>e</sup> sinne and the worlde haue planted in vs all, lette vs seke by lone and zeale of Gods truth and ordinance, to amend: & ioyne with me (gentle Reader) I beseech thee in prayers, that our endeuours may please God, & profite his people.

De do-  
ctrina  
Christia-  
na Cap.  
420

That

*THE FIRST  
part of this Treatise of the  
lawful power and authoritie of  
Priesthode to remit sinnes, and  
of the distinct confession of sinnes  
to a Priest.*

That Christ did forgeue sinnes not onely  
by proper power and nature as he was  
God, but also by ministerie, as he was  
a man, and as he was a Priest, and head  
of the Church, and that vpon that ground  
the Priests power in remitting sinnes  
in the Church doth stand.

The first Chapter.



Christ Iesus the Sonne  
of the liuing God, being  
euerlastingleic of the same  
substance, power, and na-  
ture, that his Father and  
the holy Ghost be of, as being truelie  
equall and one God with them both,  
woorketh mightelie al things in heauē  
and in earth ioyntlie with them both:

A

and



Ad Phi.  
lip. 2.

and therefore by excellencie of power, propertie of nature, and by full and perfect dominion ouer his owne creature, he remitteth mans sinnes by the same soueraigne right that they doe. who being thus in al excellencie equal with God, hath notwithstanding boughsased of his singular bountifulnesse, ioyned with maruclous humility, to abase himselfe to the receiuing of our nature: in which now he hath wrought the same things in earth, by seruice, sute, and commission, which before he onelie did by might and maiestie of his owne power, procure. Euen the self same God, that by wil and cōmaundement might moſte iuſtly both haue puniſhed and pardoned whō he liſt, of loue and wiſedome infinite (continuing alwaies in like excellencie as before) became the miniſter of our reconcilement to God. In which ſtate he offereth ſacrifice as a Prieſt for ſinne, he vſeth ſacraments for the remiſſion of ſinne, he prayed to God his Father for the ſinfull, he is made the head of the Church, the gouernour of the Church, and the iudge

to remitte finnes.

of the Church. Al which functions pertain to our Saviour, in respect and consideration of his humaine nature: according vnto whiche, power is geuen him of the Father, through the holie Ghost, to practise the same.

And what so euer in holy scripture is red to be exercised of him through the might of Gods Spirit, by the vertue of his anointing, by the finger of God, by the sending of the Father, by power receiued from aboue, by priesthood, prayers or sacrifice, by the name of the Sonne of man, of the head of the Church, or iudge of the liuing & dead: what so euer is in this sorte said to be done, it is not otherwise lightly ment, but in respect of Chrestes humanitie, by whiche and in which he woorketh the same, not as by the propre and natural power or force thereof, but as by iurisdiction receiued of the blessed Trinitie, and imploied vpon the sonne of man, for the procuring of saluation to his people, wherof he is become in our beety nature the head.

Therefore no Christian man may

A ij

doubt,



## 4 Power of Priesthode

Note  
vvel the  
groud of  
the cause.

Cap. 61.

Luc. 4.

Cap 11. &  
11. di. 1. de  
Triait.

Donbt, but as our Sauour by the om-  
nipotent power of his Godhead, might  
and did forgene sinnes to the penitents;  
so likewise, that, as he was Priest, and  
the sonne of man, he might by the right  
of his office, vncction, and ministe-  
ry, in the vertue of the holie Ghost, re-  
mitte sinnes also. And for that cause  
principallie in the Prophet Esay it is  
said: *Spiritus Domini super me, sò quòd vnxe-  
rit me, ad annunciantum mansuetis misit me,  
ut mederer contritis corde, & predicare cap-  
tiuis indulgentiam, & clausis apertionem:*  
The Spirit of the Lord vpon me, be-  
cause he hath annointed mee, and sent  
mee to signifie vnto the meeke, that I  
should heal the contrite in hart, to preach  
pardon to the prisoners, and freedom  
to y closed. The which place of the pro-  
phet our Sauour applied vnto himself  
in the Church of Nazareth: and is to  
be vnderstâded only of preaching, and  
pardoning, by the holie vncction of the  
Spirit of God, & his Fathers calling.  
And therfore, it must needs, according  
to S. Augustines iudgement, concerne  
the shape of his seruice & manhod take

to remitte sinnes.

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on him, in which he preached so, y<sup>e</sup> yet it pleased him to affirm, y<sup>e</sup> his doctrin was not his own, but his Fathers that sent him: & healed the cōtrite in hart, which is nothing els but to forgiue sinnes to the penitent, after such a sort, y<sup>e</sup> it might wel appere to be receued & practised by the vñction of the Spirit of God, & sending of his Father, wherby the Son of man might doe that as Gods minister in his manhoode in earth, whiche both he, and his eternall Father, with the holy Spirit of them both, do woorke, by their own, one & equal authority in heauen euerlastingly.

And though God hath euer sithens mans fall, bled the meanes and seruice of man, to his restore againe, and to the reliefe of his lackes, and therefore hath geuen authoritie by his holy Spirit and vñction, to diuerse of the olde Lawe to offer sacrifice, praie, and procure remission to the people of all their offenses: and no lesse as occasion serued, and the matter required, to correct their misdeedes by iudgemente and iurisdiction geauen vnto them,

God hath  
euer vsed  
mans mi-  
nisteri in  
reconci-  
liation.



them, for which soueraigne calling they were called the annointed of God, an external ceremonie of anoyling being solemnly annexed therevnto: yet our Lord and maister, whether you consider his high priesthode, by which in most ample maner through commission received, he may procure our pardon, or his calling to be the head of the church, by which he ruleth and keepeth all the body in due subiection and order, or his ministerie of preaching, whereby, farre above all the prophets and preachers of the old law, he openeth to his flock the Church, the secret mysteries of Gods truth: Christ, I saie, in all these respectes being man, is yet much more abundantly blessed, and annointed without comparison, above all his fellowves and coparteners, as the holy Prophet David doth testifie. Upō whose words touching that matter, S. Hilarie writeth thus: *Vixit te Deus, Deus tuus oleo exultationis præ participibus tuis: non secundum sacramentū aliud, quàm secundū dispensationē assumpti corporis. Vnctio enī illa, nō beata illi & incorrupta & in natura dei manēti natiuitati profecit,*

Psal. 44.

De Trinitate,  
lib. 10.

to remitte sinnes.

7

*pfecit, sed sanctificationi hoīs assumpti. Nam et in Actis ait Petr<sup>9</sup>, vnxit illū Deus in spiritu sancto & virtute.* Thus he meaneth in English: God, euen thy God hath anointed thee with the oyl of ioy, far aboue thy coparteners, not in any other meaning, but according to *ḡ* dispensatiō of a body receiued. For that vnction could not be beneficial to the holy vnspotted, and euerlasting natiuitie in the nature of his Godhead, but only it was agreable to the mysterie of his manhod and flesh assumed in his temporall natiuitie: whereof S. Peter speaketh in the Acts, that God hath annointed him in the holy Ghost and in power.

The holie Father also S. Cyril agreeth here vnto, confessing that al this honour, power, and authoritie, which the Prophets haue signified so long before by the annoynting of the sonne of God, came vnto Christ in consideratiō of his manhode: thus he saith, *Quod vnctio sit secundum humanitatem, nemo qui rectè sapere solet, dabit ab it, quia absque omni controuersia minus à maiore benedicitur.* That the annoynting of Christ shoulde be meant

De recta  
fide ad Re  
ginas,



of his humanirte, no man doubteth, that is of any rightvnderstanding. For without al controuersie the inferiour and lesse euer receiueth blessing of the superiour and greater. There can be no question then, but al soueraignty and supream iurisdiction, which he exercised ouer the Church being his body and spouse, in that respect that he was either Priest and Bisshop of our soules, as S. Peter calleth him, or els as he was our head and pastour: it is certen, that al this came vnto him by his Fathers sending, and the vnction of the holy Ghost, and the benediction of the holy Trinitie, to which he was inferiour according to his manhode.

1. Pet. 2.

Dialog. 1.

If thou doubt of this Priesthode in this case, heare Theodoretus: *Christus autem, quod ad humanitatem quidem attingit, Sacerdos appellatus est, non aliam autem hostiam quam suū corpus obtulit*: Christ (saith he) touching his humanity, was called a Priest, and he offered no other hoste but his owne bodie. But we maie haue more forcible testimony herof in S. Paule him selfe, who in sum-

Drig

to remitte finnes.

9

bye other places that are knowen, professeth euery Bisshop to be elected and chosen out amōg an number of men, to offer sacrifice for sinne.

Heb. 5.  
& 5.

And that he is made the supream gouernoure and heade of the Church in his humanitie, yea and in respecte thereof, is appointed to be the high minister of God the Father in pardoning or iudging the worlde, it is an assured ground of our faith, approued not onely by the consente of all Doctors, but also by the Scriptures, euerie where protesting, that al power in heauen and earth is geuen to Christ: in so muche, that the Apostle calleth him, the man, *in quo viro statuit iudicare orbem terrarum*: In which, or by which appointed man he will iudge the world. Al these things, though they may seme to the simple to be farre from the matter, yet they be both neare our purpose, and necessarie to be laied vppe in memorie for the further establisshing of our faith in the Article proposed, and diuerse other profitable pointes of Christian beliefe nowe impugned.

AA. 7.

For



For as the due consideration of Chyistes authoritie and excellent office touching his manhod, wil helpe vp the decayed honour and iurisdiction, that the guides of Gods Church, by the right of his high calling, doe iustlie challenge: so it shal repressse the boldnesse of certaine miscreants of this age: who, to further their sundrie euil entents, and detestable doctrines, haue dishonoured Chyistes dignitie touching his incarnation and office of his redemption, exceeding much, both in him self, and in the persons of his Priestes and substitutes. Some of them fearing (as I take it) least the honour and office of Chyistes Priesthod might, by participation, descend to the Apostles and Priestes of the Church, letted not to hold, that Christ was his Fathers Priest according to his diuine nature: of which blasphemie Iohn Calvin was iustly noted, whereas in the wicked man, whiles he went about to disgrace the dignitie of mortall men, became exceeding iniurious to the second person in Trinitie. One other of that schole, and of his own nest, denied

Vide Ori-  
couij Chis-  
mer.

to remitte finnes.

12

saied that Christ in his manhode should  
iudge the world, least there might seme  
to be some force of punishment and cor-  
rection of wickednes practised by māns  
ministry in this life, for the resemblāce  
of Christes iudgement to come. And so  
saught one Richerus, of a Carmelite a  
Caluinist. Other denie Christ being  
now in heauen, to make prayer for vs  
according to his manhode: because it  
tendeth towardes the intercession of  
Saints, though S. Paule in expresse  
wordes recordeth of him: *Quod salua-  
re in perpetuum potest, accedens ad Deum per  
semetipsum, semper viuens ad interpellandum  
pro nobis.* That for euer he is of power  
to geue saluation, hauing access to  
God by him self, and alwaies liuing to  
make intercession for vs. Yea most of  
the Sacramentaries, for thadvantage  
of their vngodly assertion, that Christ  
in his owne person as he is God and  
man should not be present in the sacra-  
ment, doe couertly blaspheme the bles-  
sed and highly sanctified flesh of our sa-  
uour, anouching it to be vnprofitable:  
whereby they quadiuisedlie dishonore  
the

Vide  
Villegag.  
contra  
articulos  
Caluini.  
Ita Har-  
top. Mō,  
hem &  
alij.  
Heb. 7.

Vide Ci-  
ril in Io-  
an. lib. 4.  
Cap. 14.



the dreadfull incarnation of Christ, and al the workes wrought by the meane of his flesh and bloud, and ministerie of his manhode, for the remission of our sinnes, and purchasing saluation to his Church.

Let vs therefore Christianly confesse with the Scripture & with the Church of Christ, that our Saviour not onelie by power equall to his Father concerning his diuine nature, but also by the sending and graunt of his Father, and vntion of the holie Spirit, being farre vnder them both in his humaine nature, doth remitte sinnes. Wherevpon it orderlie followeth, that, who-so euer denieth man to haue authoritie, or that he maie haue power graunted him by God to forgeue sinnes, he is highlie iniuriose to our Saviours owne person, and the dispensation of his flesh, and mysterie of his holie incarnation. For though there be great diuersitie betwixt his state and others, because in one person both God and man be perfectlie vnited in him, and therfore much moze prerogative might  
be,

to remitte sinnes.

13

he, and doubtlesse was genen to his  
humanitie, as to him that was both  
God and man, in respecte of his bas  
er nature, then to anie other of his  
brethren being but mere men: yet this  
is assuredlie to be beleued, that he  
whiche coulde without derogation to  
his Godhead, communicate with the  
sonne of man, and graunt him, in con  
sideration of his assumed nature,  
the rule and redemption of his people,  
the gouernement of our soules, the  
assoyling of our sinnes, and to woozke  
all wonders in the power, finger and  
force of the holie Ghoste: the same  
God, without all doubt, thzough his  
Sonne and our Sauour, may at his  
pleasure without all vnscemelines or  
derogation to his eternal honour (and  
so it shalbe proued that he doth) geue  
power to the gouernours of his Chur  
che and houshoulde, to pardenne and  
geue penance, to indge and rule the  
people in the right of our said Sau  
our, to the edifieng of his body and ma  
king perfect his Saints.

Actis



Cap. 9.

Neither must we here make any  
 great accompt of such as shal object to  
 the Priests of Gods Church, as the  
 Scribes did vnto Christ himself, when  
 they saw him in expresse words absolute  
 many of their sinnes, conceiuing in  
 their harts, as it is recorded by S. Ma-  
 thew in y<sup>e</sup> history of y<sup>e</sup> healing of the m<sup>a</sup>  
 that had the paultie, that Christ did in-  
 iurie to God, and committed blasphemie  
 in taking vpon him to remit mans  
 offences: whose malitiously mindes and  
 cogitations, Christ did so reprehend,  
 that they might well perceiue by his  
 sight of their inwarde secrets, that he  
 was very God, who onelie by nature  
 looketh into mans hart, and therefore  
 did thereby wel insinuate y<sup>e</sup> they could  
 not iustly reprehend his doing, seing  
 he was God in deed, & might as God  
 pardon mans offences. Yet that notwithstanding,  
 he stood not with them  
 then vpon the right of his Godhead for  
 the doing of this excellent functiō, whi-  
 che in deed by nature and proprietie is  
 onely pertainig to him, but he gaue  
 this reaso<sup>n</sup> of his doing: that the Sonne

to remitte finnes.

15

of man had power to remitte finnes  
in earth, wherby me semeth (wherein  
yet I submit my iudgemēt to the more  
learned) that he plainly professed, that  
by power receiued he might in respect  
of his manhode calling for geue finnes,  
and that in earth, as meaning thereby  
to institute an order and way how to  
remitte finnes here in the worlde, ey-  
ther by himsele or by his ministers, ac-  
cording to whose sentence past in earth, the peni-  
tent should be free by iudgemēt of God  
in heauen. For so our Sauour two  
or three times talking of mā's ministry  
in the remission of finnes termeth it :  
loosing in earth, and the contrary, bin-  
ding in earth, as also he calleth Gods  
high sentēce in the same causes, loos-  
ing and binding in heauen. Neither doth  
the interpretation of S. Hilarie anie  
whit hinder my meaning, who vpō that  
place affirmeth Christ to haue remitted  
this mans finnes by the might of his  
Godhead: for it standeth wel, that one  
worke should be wrought by the prin-  
cipal cause, and yet by the office and mi-  
nistry of some secondary cause appoin-  
ted

Mat. 16.  
& 18.

In explā.  
Mat. Can.  
18.



ted by the ordinaunce of God for the same ble, as we see in Baptisme to the remission of the childes sinne, both the might of God and the ministry of mā to concurre at once, whereof we shall haue, I trust, better occasion to speake anon.

But to retorne back to our cause: when Christ had declared that the Son of man had in earth power to remitte sinnes, he then by this farder prooffe & argument ouerturneth the whole cause of their disdain & inward murmur against him for the same: whether is it more easy to saie, thy sinnes be forgiven thee, or to saie to the incurable person, take vp thy bed and walke? I doe the one in al your sightes, and he is cured at my woorde: why then mistrust you the other? It was no lesse the propriety of God alone, to heal him sodainly of his corporal infirmities, that had ben desperately sick so long, then to forgeaue sinnes: but the one power though by nature it was prope to him self, yet he gaue it in the sight of you al to the Sonne of man in earth: why the

Note.

mis

mistruste you but he might wel geue  
 the other? This reason proceeding from  
 the wisdom of Gods owne sonne, shal  
 helpe our fayth much to wchinge this  
 article, and shal not a litte further y<sup>e</sup> di-  
 gnitie of the Apostles, who also after  
 their maisters example, may proue the  
 force of their authoritie vpon mennes  
 soules, which can not be open to our  
 bodily eyes, by the apparat power that  
 their woozdes shal be seen openly to  
 woorken on mennes bodies, especially if  
 it be wel weighed, that Christ wrought  
 miracles also, not onely by the excellent  
 dominion and force of his Godhead,  
 but also, as, S. Augustine proueth, by y<sup>e</sup>  
 Spirite of God in respect of his man-  
 hode: *In quo spiritu sancto (saith he) operatus* De Trin.  
*est virtutes, dicens: Si ego in spiritu Dei eicio lib. i. c. iiij.*  
*demonia, certe superueniet in vos regnum Dei:*  
 in the power of which holie ghost  
 Christe wrought miracles, according  
 to his owne sayinge in these wordes:  
 If I expel out deuilles by the spirite  
 of God, then surely the kingdome of  
 God will come on you. The Jewes  
 heretofore seeing them selues thus ouer-



come in their vayne cogitations, waxed  
 affrayed and glorified God who gaue  
 suche power to men. For though no  
 man euer had equall authoritie or like  
 power to Christ, who was both God  
 & mā, yet of this plentiful spirite & vnc-  
 tio, many of his brethren haue throught  
 his ordinance receyued parre, as shortly  
 nowe it shal be proued. In y meane  
 tyme arme thy selfe agaynst falshode  
 wyth this approued and certen truth,  
 y not onely God by his passing prero-  
 gative, maye forgive sinnes, but y he  
 hath so souerainglye anoynted Christ  
 our highe prieste and head, that as he is  
 man and occupieth the sayde functions  
 in earth he maye remitte by the vertue  
 of the holy Ghost, oure offenses also.

Lette the proude cogitations of  
 men here attend, that so highlie doe  
 disdain the ministry of mortall men  
 in the remission of their sinnes: lett the  
 controule the wonderfull wisdom of  
 God, which would no otherwise salue  
 the pityfull sores of our soules, but by  
 the seruile foume of our owne nature,  
 ioyned merueilously is one person,

to remitte finnes.

19

to the woorde and eternall Sonne of  
God the Father : let them reprehende  
the vnsearchable secreete counsel of the  
holy Trinitie , which beinge of power  
infinite to woork their will in all crea-  
tures , yet wolde not repay: y<sup>e</sup> worlde  
nor remitte our finnes any other-  
wise, but by the seruice of the Sonne of  
man : lette them mislike , that flesh,  
bloud, and the soule of our blessed Sa-  
uour beinge all creatures , should  
ioyne wyth the onely almightie crea-  
tour of all thinges , in the remission  
of our offences: lette the presumptuose  
thus doe : and lette vs humbly reue-  
rence Goddes ordinance and glorifie  
him in his Sonnes high calling in our  
kinde, through whose singular prero-  
gatiue we shall vndoubtedly finde ex-  
cedinge power to ~~be~~<sup>be</sup> geuen to his  
body and brethren in earth,  
to his moste deare spouse  
the Church.

W h

Hera



Here it is declared by scripture, that the same power of remittinge sinnes, which God the father by cōmission gaue vnto his sōne as he was mā, was also by Christ bestowed on the Apostles after his resurrection.

### The second Chapter.



**I**n what high reputation man hath euer bene wyth God his maker, it is not mispurpose now to treat of: neyther will I make anie tedious talke, though it be somewhat moze neare the matter, howe his estimation is encreased by the honourable and most merueylous matchinge of Gods onely euerlasting Sōne wyth our nature and kinde: wheerof whosoener hath any woorthy cōsideration, he shall nothing wonder, I warrāt him, at y<sup>e</sup> soueraingtye of such, as he placed in the seate of iudgment and gouernement, for y<sup>e</sup> rule of that common welch, whercof Christ is the head. These thinges, though they  
be wel

to remitte finnes.

21

Be well woozthie our labour and deepe remembrance, and not very farre from our matter, yet so wil I charge my selfe wyth continuance in my cause, that I wil onely seeke out þe dignitie of priesthood touchinge the right, that the order claimeth in remission and reteining of mannes finnes. In al which cause, I take this a grounde, that our Maysters messenger stode vpon, when his disciples grudged that Christe had his followers, and practised Baptisme no lesse the him selfe doo, which is: That no mā can rightlie receyue any thinge, that is not geue him from aboue. Therfore Iohan. 3. if it may be sufficiently declared, that the order holdeth by good warrant this their preheminence of pardoninge or punishinge the peoples offences, & that by commission from him, who wythout all controuersie is the Heade of the Church, then the matter is good in it selfe, and the contrarie must learne to leane their contentions reasoninge, and vniuste contempt of that order, which is honoured by power and prerogative proceeding from Christ Iesus.

B. iii

And



Cap. 20.

And of two or three places in holy scripture pertaininge to this purpose, that shal be firste proposed, which wyth moste force dyueth downe falsehood, and moste properly pertyne the to the pitche and principall state of the cause whiche we haue in hande. Thus then we finde of Chyistes wordes, will, and behauioure concerninge the commission graunted out to his holy Apostles for the remission and punishment of our synnes, in the xx. chapter of the gospel of S. J. where the Euangeliste thus reporteth: that Chyiste after his glorious resurrection, came into a secret chamber where his disciples were togeother, the doer beinge shutte for feare of the Jewes, and there after he had genon them, as his custome was his peace & blessinge, and shewed himselfe to their infinite comforte. He was perfectly rysen agayn in the same body y so lately was buried, he then streight afterwarde, to make woorthye entrance to so highe a purpose, gaue them his peace agayne, in manner

of

of a solemne benediction : and there  
with sayd: *Sicut misit me pater, & ego mit-*  
*to vos .* Euen as the Father hath sent  
me, so I doe send you . And when he  
had so spoken, he breathed on them and  
sayd. *Accipite spiritum sanctum : quorum re-*  
*miseritis peccata, remittuntur eis : & quorum*  
*retinueritis retenta sunt .* Receyue yow  
the holy ghoste : whose finnes soeuer  
yow shall forgiue, they are forgiven  
them: and whose finnes youe shall re-  
tein, they be reteyned. This is y<sup>e</sup> place,  
lo, in which the iudgement and rule  
of our soules wyth all authoritie in  
correcting our finnes, in mooste expresse  
and effectual termes, and in mooste am-  
ple maner is geuen to the Apostles and  
their successours . Christe him selfe  
dooth communicate vnto them the  
iurisdiction that he receined of his Fa-  
ther, he giueth them in a solemne cere-  
monie y<sup>e</sup> same spirite of God, by which  
in earth him selfe did remitte finnes: he  
maketh them an assured promise, that  
whatsoever they pardoned or corrected  
in mans life, the same shoulde stande in  
force before God.

W ith

what



what dignitie could euer be giuen  
more? in what termes more plaine? by  
what order more honourable? for surely  
if either Christ could remitte sinnes, as  
we haue at large proued y he could, by  
the commission & sending of his Father,  
or if the holie spirite of God maye re-  
mitte sinnes, or if Christes woorde may  
procure man any power to remitte sin-  
nes, then vndoubtedly may y Apostles  
remitte sinnes: For they haue the ex-  
presse warrant of them all. Much sayd  
Paul, whē he affirmed in the Apostles  
name and person of al Priestes. *Quod*  
*Deus erat in Christo mundum reconcilians sibi,*  
*& posuit in nobis verbum reconciliationis. Pro*  
*Christo ergo legatione fungimur:* That God  
was in Christ reconciling the worlde  
to him selfe, and hath putte in vs the  
woord of reconcilement: therefore our  
callinge is to serue as in Embasie in  
Christes own stead. These wordes be  
of great weight, & exceedingly set forth  
the vocation of y spiritual gouernours,  
as of those, that hold by the warrant of  
Goddes sending, and thereby occupie  
Christes owne rowme. Mary the place

to remitte finnes.

25

for all that apperteineth to their calling generallie, as wel to preach as otherwise to guide the people of God in the behalfe of their Maister, to whome we all be subiect: but this present text whereupon we nowe treat, doth properly concerne the commission geuen to the Apostles for the sacrament of penance and remission of finnes. For is both in most cleare and vndouted sense geue to them the like right in that case, that Christ him selfe had by the sending of God the Father: that is to saie, the very same authoritie, that he had in respect of his mediation and manhood:

*Aequalem patri filium nouimus (saith S. Augustin) sed hic verba mediatoris agnoscimus:*

*medium quippe se ostendit dicendo, ille me: & ego vos.*

we knowe the Sonne to be equall with the Father, but heere we must acknowledge the woordes of a mediatur. For he shewed him selfe to be as a meane, when he said:

He sent me, and I send you. That

is to saie (as Theophilacte expoun-

deth it) Take vppon you mie worke

and function, and doo it with confi-

dence

Super  
huc locū

In Ioan  
nem. c. 10



dence : For as my Father did send me, so I send you againe, and I will be with you to the end of the world.

Super 10  
Cap. 10.  
annis.

And excellently well to our purpose wrote the holie Father Cyrill, as well for the dignitie of the Apostolike vocation, as for the charge of their honourable legacie, in these wordes. *Ad gloriosum Apostolatum Dominus noster Iesus Christus Discipulos suos vocauit, qui commotum orbem firmarunt, sustentacula eius facti: vnde per Psalmistam de terra & de Apostolis dicit, quia ego firmavi columnas eius. columna enim & robur veritatis discipuli sunt, quos ita dicit se mittere, sicut à patre ipse missus est, ut Apostolatus dignitatē ostēderet, & magnitudinem potestatis eorum aperiret.* These wordes and the residue folowinge concerninge the same purpose goe thus in englishe. Our lord and maister Christ Iesus promoted his disciples to a glorious Apostleship: who being made the proppes and stayes of al the earth, haue established the waueering worlde: where vpon the Psalmist saith thus of the earth and the Apostles: I haue surelie and firmly set the  
pillers

pillers thereof. For the Disciples no doubt be the verie pillers, strength, and staie of trueth: whom, Christ saith that he doth send, euen as his father did send him, that thereby he might declare to the worlde as wel the dignitie of their Apostleship, as open to all men the excellencie and the might of their power: and no lesse signifie vnto them, what way they had to take in al their life & studies. For if they be so sent as Christe him selfe was sent of the Father, it is requisite to Consider, for what worke & purpose y<sup>e</sup> Father euerlasting sent his Sōne in fleshe to y<sup>e</sup> worlde. And y<sup>e</sup> him selfe eles where declareth: saynge: *Nō veni vocare ius-*

Math. 9.

*tos, sed peccatores ad pœnitentiã: I came not to call the iuste, but sinners to repentance: & in another place it is said. God sent not his Sonne into the worlde to iudge the worlde, but that the worlde should be saued by him: all these things & other he touched briesly in these few wordes: Sicut misit me pater, et ego mitto vos: vt hinc intelligāt vocādos esse peccatores ad pœnitentiam, curandos corpore simul & spirita*

Ioan. 3.



*spiritu male habentes*. Like as mie Father sent me, so I send you: that they might hereby vnderstand that sinners shoulde be called to repentance and be healed both in body and soule.

Thus farre spake, S. Cyril of the excellent calling of y<sup>e</sup> disciples and of the cause of their large commission, not restricted by any straighter termes, then Chyristes owne commission was, which he receiued from his euerlasting Father.

And trulie it was the singular providence of God, that before the graunte of the gouernement of mens soules to his Disciples being but mortall men, mention shoulde be made of his owne right therein, that the wicked shoulde neuer haue face to disgrace the authoritie of them, that dependeth so fully of the soueraigne callinge, and commission of goddes owne Sonne. This high wisdom was practised also, to the better confusion of the wicked and willfull persons, at their callinge to the office of preaching and baptising.

The which function least anie contemptuous person shoulde in such

base men disdayne, Christ allead-  
 geth his owne power and prehemi-  
 nence, to which the dignitie of priest-  
 hood is so neere, and so everlastingly  
 joynd, that euerie dishonour and ne-  
 glecting of the one, is greate deroga-  
 tion to the other. and therfore he sai-  
 eth: *Omnis potestas data est mihi in celo &*  
*in terra*: All power in heauen and in  
 earth is giuen to my handes. Therfore  
 goe you forwarde and teach all nati-  
 ons, baptisinge them in the name of  
 the Father, and of the Sonne, and of  
 the holy Ghoste. Thus before the insti-  
 tution of sacramentes, whereof God  
 him selfe must onelie be the authour (as  
 saith S. Cyprian) Christe vouchsafed  
 for the quiet and instruction of the  
 worlde, to declare his authoritie and  
 prerogative, that all men might fa-  
 ther vnderstand thereby, that the mini-  
 sterie and excellent function in the vse  
 of the same, did orderlye procede of  
 that authoritie and supream power,  
 that Christ hath receined ouer all man-  
 kinde.

Mat. 28

Serm. de  
 baptis.  
 Christ.

And this sequelle of Christes rea-



son hath merueilous efficacie and force,  
 if we well consider thereof: All power  
 is geuen to me both in heauen & earth,  
 therefore goe you and preache, and ba-  
 ptise, and remitte sinnes. If a man  
 woulde aske the priest or Apostle, how  
 he dare be so bolde to exercise any of  
 these highe functions: he might vpon  
 Chyistes woorde be so bold to make  
 him this answer: Mary sir, I baptise  
 because all power is giuen to Chyiste:  
 I preache because al power is Chyistes:  
 I remitte sinnes, because al power  
 was gyuen to Chyist. For in my mini-  
 sterie he practyseth dayly all these func-  
 tions: in his power I am become the  
 lawfull woorker of all these actions, &  
 are so proper to Chyist him selfe. Ther-  
 fore it was Chyist (saith. S. Augustin)  
 that baptised and had moe Disciples  
 then Iohn: and yet Chyiste baptised  
 not, but his Disciples onely. So say  
 you to all contemners of Goddes or-  
 dinance: it is Chyiste that pardoneth  
 and enioyneth penance for mans sin-  
 nes, and yet she doth it not him selfe  
 as in his owne person, but Chyiste  
 doeth

Super  
 tract. 4.  
 5. & 6.

doeth yt daily by the power which he  
established after his resurrection, and  
which continueth for ever in the highe  
ministerie and seruice of the Church.  
Thus (I say) doth he remitte sin-  
nes: *Hunc principem & Saluatorem exalta-  
uit dextra sua ad dandam poenitentiam  
Israeli & remissionem peccatorum.* This  
oure prince and Saviour hath God ex-  
alted with his right hand, to giue pe-  
nannce and remission to Israell of al  
their sinnes.

Aa. 91

This power hath oure highe priest  
deserued for his obedience, and there-  
fore as he receyued it, so he hath left it  
in his Church: his own holy wordes  
doe protest y<sup>e</sup> same. For w<sup>th</sup> his power  
and sendinge which he did receiue of  
his Father, all the priestes doe euersla-  
stinglie holde the right of all holy func-  
tiōs, which elles, but by Christes own  
commission and sending, they could  
nener, nor neuer durste haue practised  
so long.

And whosoener seeth not how y<sup>e</sup> po-  
wer & iurisdiction of so excellent actions  
passeth from God y<sup>e</sup> Father to his only  
Sonne,



In Epist.  
sua Canon  
atica.

Sonne, & from him again to such as he hath sent, and made the messengers of his blessed mind, and disposers of mysteries: he hath no feelinge at all of the wayes that he wrought for mans redemption: he can not attayne to the intelligence of Christs vnction, whereby he is made our head and priest: he, in the midst of the glorious light of the Church can not beholde the practise of so heauenlie ministeries, & therefore, such things as he knoweth not he blasphemeth, sayth S. Iude. But to woork all in light & order, I wil build vpon the foresaid, the intended conclusion, that the Aduersaries maie see and beholde the force of our faith, and the singular weaknes of their assertions. I thus ioyne with them in argumentes barely and playnly without conert.

That power and Commission which was giuen to Christe by his heauenlie Father, concerninge remission or reteining of sinnes, was giuen to the Apostles at his departure hence: but Christe him selfe did cruelie, effectuellie and in proper forme of speach

to remitte sinnes.

33

speech by his Fathers sending and commission, remitte sinnes : Ergo , the ministers of Christ may , and doo truly & perfectly remitte sinnes. Or thus more brieflye : As Christ was sent of his Father, so are the Apostles sent by Christ: but Christ was sent to forgeue sinnes, Ergo, the Apostles be sent to forgeue sinnes also. The second part of the reasons, which is, that Christ had power of his Father to remit sinnes, & was sent for y<sup>e</sup> same purpose , is sufficientlie proved in y<sup>e</sup> chapter before. The first part of y<sup>e</sup> argumēt standeth vpon the sure ground of Chrestes owne woordes , which be these: Like as my Father sent me, so I doo send you. which woordes were so plaine and so deeply noted for this intent, of S. Chrysostome, that with admiration of the dignitie and excellent calling of priesthod, he thus truely discourseth vpon them. I will report his saying in Latin, as Germanus Brixius hath translated it : all that he speaketh for that purpose hereafter shall be recited, but nowe no more but this : *Quid hoc aliud esse dicas, nisi omnium rerum cœlestiū*

De sacer  
dot. lib. 3.

C

potesta-



potestatem illis à Deo esse concessam? Ait enim quorūcunque peccata retinueritis, retenta sunt. Quanam obsecro potestas hac una maior esse queat? Pater omnisariam filio potestatem dedit, ceterum video ipsam eandem omnisariam potestatem à Deo filio illis traditam. Nam quasi iam in celū translati, ac supra humanam naturam positi atque nostris ab affectibus exēpti, sic illi ad principatum istum perducti sunt.

And in English thus it is: what else canst thou make of this, or what lesse, then y<sup>e</sup> power & iurisdiction of al heauenly things is by God graunted vnto them? For it is said: whose sinnes so euer you do hold or retaine, they be retained. For Gods loue, what power can be geue in y<sup>e</sup> world so great? the Father bestowed al manner of power vpon his Son, & I find y<sup>e</sup> very selfsame power of al things, to be deliuered to y<sup>e</sup> Apostles by God the Son. For now as though they were already translated out of this life to heauen, and there promoted aboue mans nature, and discharged of al our feeble affections, they are aduanced to the princely soueraignie wherof we now haue said. Thus farre Chrysostom

Rom

Cap. 2 /  
to remitte sinnes.

35

Come. So doth this woorthie Father  
helpe our cause, and so doth he thinke  
of the excellent authoritie geuen by the  
Father to his Sonne, and deriued fro  
him to the ministers of his holie will &  
testament in earth. whose iurisdiction  
so highly holden, so truely obtained, so  
nerelie ioyned vnto Chyistes honour,  
and so daily practised no otherwise but  
in his right and name, whosoeuer shal  
controule or contemne, they not onely  
irreuerentlie touche Gods annointed,  
but they sacrilegiousslie laie handes on  
*ipsum Christum Domini*, euen on him that  
is annointed aboue all his fellowes.

Lib. 1. de  
Poenitentia  
Cap. 7.

wel, I conclude vp this matter with  
these few woordes of S. Ambrose: *Vult*  
*Dominus plurimum posse discipulos suos: vult*  
*à seruis suis ea fieri in nomine suo, qua faciebat*  
*ipse positus in terris*: Our Lordes pleasure  
is, that his disciples should haue great  
prerogatiue: he will haue the same  
things wrought by his seruantes  
in his name, that him selfe  
did in his own person,  
when he was in  
earth.

¶ ¶ The



The power of priesthod touching remission of sinnes is proued by the solemne action of Christ, in breathing vpon his Apostles, and geuing them therby the holie Ghost.

The third Chap.



**I**n this commission & power that our maister Christ receiued of his euerglastinge Father, bringe in most ample maner communicated with the Apostles, made great prooffe and euidence for the right that they claime in remission of sinnes: but the present power of Gods Spirit breathed by Christ vpon them, and geuen vnto them for the ministerie and execution of that function, helpeth our matter so much, that who so euer nowe denieth this authoritie of the Apostles concerning the pardoning of our offenses, doth not so much sinne against the Sonne of man, which of it selfe is grievous inoughe, as he doth controule the worke of the spirite of Christ, which is the holie Ghost, in whome both he and  
his

his Church doth remitte sinnes. The more plaine and more exact our master Christe was in the bestowing of that power to remitte ~~and~~ reteine sinnes, the more is our contempt in the disobedience & deniall thereof. He sendeth them forth with his owne authoritie in this case: he geueth them the very spirit of God, by whose diuine power they maie execute the function to which he called them: he geueth them the expresse warrant of his own woord that sinnes they might pardon and punish: and yet we make doubt of their vsurpation. But howe they mighte forgeue sinnes by Christes sending, we haue already said.

Nowe for the holie Ghostes power & prerogative in the same action, which was breathed on the Apostles, we must further conferre with suche as call in question matters so plaine. And firste I am in good hope, that no man will denie, but Christ gaue them the holie Ghost for no other purpose so much, as to remitte sinnes: secondly I doubt not of their faith and heliefe in this point,

I it but



but they wil confesse the holy Ghost to be of power by nature and propriety to forgive sinnes : Thirdlie I claime of their sinceritie thus muche more , that Christ being as wel God as man, was well able for the furniture of their calling, to geue them the holy Ghost : all which being confessed of al men, and denied of no Christian alike, how the conclusion, so besette with al prooffe on euery side, standeth not vpright, let the Aduersaries tel me. In the Apostles there can be no lacke touching that office, for the execution whereof they receiued both Christs commission first, and the holy Spirit of God afterward: In Christ there can be no default, who was well able to geue , and in deede did giue the holie Ghost : In the holie Ghoste there can be no lette nor lacke, whose power is infinite, and his verie propriety to remitte sinnes.

All things then standing on so safe and sure groundes, the giuer, the gift, and the receiuer competent , and fullie answerable eche to other on euery side, let y<sup>e</sup> discontected ioyne in argument, let  
him

him alledge why þ̄ Priest so authorised  
by Christe, and so assured of the holie  
Ghost, may not either pardon or geue  
penance. Neuer man auouched that he  
exercised þ̄ high actiō vpon his own au-  
thoritie: but, that he may not as a mi-  
nister and seruaunt practise it vpon  
the warrant of Christ, & present power  
of the holie Ghost, that no faithfull per-  
son can affirm, nor any reasonable man  
stand in.

Some holy writers vpon this text of  
S. Iohn in which the order of Christes  
authorising his Apostles for the re-  
missiō of sinnes is described, do dispute  
of the differēce of geuing the holie ghost  
then to his Disciples, & afterwarde on  
whitsunday: some note the external ce-  
remonie that our Maister vsed, when  
he gaue them the holie Spirit, which  
was by breathing on them, that suche  
outwarde actions might bothe be an  
euidence to them of that excellent gift  
which they inwardlie then receued, and  
should further be an euerlasting instru-  
ction to the Church, that Gods grace &  
gifts be oftē ioyned to external elemēts

Grace ioi-  
ned to ex-  
ternal es-  
lements.  
and vwhy,



for the solace of our nature, that deliterh  
to haue our outward man schooled, as  
well as the inward man nourished.  
These and many things moe be of pro-  
fitable remembrance and consideratiō,  
but not so much to our purpose. Ther-  
fore let vs see, whether the iudgement  
of the holy ffatheres do not wholly help  
our present cause, by prouing y<sup>e</sup> Priestes  
ministerie, through the holy Ghostes  
authoritie, that our declaration stāding  
on the plaine wordes of scripture with  
their vndoubted sense, may obtēin in-  
vincible force against the aduersaries,  
and woorthy credite of the true bele-  
uers.

**Howv**  
Priestes  
being but  
men, maie  
remitte  
sinnes cō-  
mitted a-  
gainst God

We wil make our entrance first with  
S. Cyril, who debating with himselfe  
vpon the incomparable authoritie and  
power geuen to the Apostles for remis-  
sion of sinnes, standerh first as in con-  
tention with him self, and with Chri-  
stes wordes, how it may be, that they  
being but mē, shuld forgene the sinnes  
of our soules, being sure of this, y<sup>e</sup> it is  
the propriety only of the true and liuing  
God to assoile vs of our sinnes, against  
whom

cap. 3.  
to remitte finnes.

41

whom only al finnes be properly committed. And therefore being not of stomake, as men be now a daies, to deny that, which Christes wordes so plainly doe import, he made answer, that the Apostles were in deed deified, & made, as you would say, partakers of Gods nature, to woorke Gods own office in the world.

*Qua igitur ratione (saith he) diuina natura dignitatem ac potestatem discipulis suis saluator largitus est? Quia certè absurdum non est peccata remitti posse ab illis, qui spiritum Sanctum in seipsis habeant. Nam cum ipsi remittunt aut detinent, spiritus qui habitat in eis, remittit & detinet.* By what meanes did our Saviour giue vnto y<sup>e</sup> Apostles the preheminence & power of Gods own nature? Surely because it agreeth very well, that they should remit mans finnes, that haue in them selues the holy Ghost. For when they assoyle or retaine finnes, it is the holy Spirit that dwelleth in them, whiche by their ministerie doth remitte or retaine finnes. Thus he. I marneil not now, why this same Father termeth the Apostles sometimes *Protectores & cu-*

*ratores*

Cap. 50.  
lib. 12. In  
loan. 100  
terpre.  
Trapezū.

Lib. 6.  
cont. Iul.



Titles ge-  
uen to  
priesthod

De Sacero-  
dot.

*ratores animarū & corporū*, the protectours  
and curers both of bodies and soules:  
it is not strāge why **S. Ambrose** should  
cal þ whole order of priesthod *Ordinē dei-  
ficū*. Neither þ he should terme *officiū Sa-  
cerdotis munus spiritus Sancti*: The Priester  
office, to be the function of the holy  
Ghost. No, I doe not wonder at some  
of our forefathers, that, in the admira-  
tion of Gods Maiestie, which they saw  
to be so present in þ execution of so high  
an office, they did simplie and plain-  
lie terme the principall Pastours of the  
Churche, halfe Gods, and not mere  
men: not hauing respect to their per-  
sons, whiche be compassed with infir-  
mities as other the sinfull sort of peo-  
ple in the worlde be, but casting eye vpr-  
warde to the holie and excellent func-  
tions, whiche they practised by the  
spirite of God which dwelleth in them,  
and beifieth their persōs, to make them  
of habilitie to exercise þ works of God.

But **S. Ambrose** helpeth our matter  
with a long discourse: al I wil not now  
report: for the present purpose, thus he  
saith, disputing against þ Nouaciās, for  
the

to remitte finnes.

43

¶ assertiō of priestlie dignity in assoyling  
our finnes: *Qui Spiritū sanctū accipit, & sol  
uēdi pec: ata potest atē, et ligandi accipit, sic enī  
scriptū est: Accipite Spiritum sanctū, quorū re-  
miseritis peccata, remittūtur eis, & quorū retia  
nueritis retēt a sunt. Ergo q. soluere peccatū non  
potest, non habet Spiritū sanctū. Munus spiritus  
sancti est officium sacerdotis, ius autem spiritus  
sancti in soluendis ligandisque criminibus est.*

Cap. 2. li. 2  
De Poen.

¶ He that receineth the holy Ghost (his  
meaning is in the taking of orders) re-  
ceineth therewith the power to bind &  
loose. For so is it wryten. Receine you  
¶ holy Ghost, whose finnes you do for-  
geue, they are forgeuē them, whose sin-  
nes you do reteine, they are reteined.  
Therefore they which can not forgeue  
mēs offēces, thei haue not ¶ holy ghost  
(¶ is to say, thei haue not the gift of the  
holy ghost, which is geuē to the officers  
for the executiō of their functiō in Chri-  
stes behalfe) for the gift of ¶ holy Ghost  
is the office of the Priest: & the proper  
right of remission of finnes stādeth in ¶  
holy Ghost. Thus wrote S. Ambrose  
against the heretikes of his time, & both  
toucheth and ouercōmeth all ¶ falshode  
of



of our daies, against the ministerie of man, which so ioyneth with Gods Spirit in al these diuine functions, that it can not without blasphemie and special contempt of God be contemned.

Contra  
Pelagianos,  
Machianos,  
& Donatistas,  
palsim.

But I remember S. Augustine the Churches great Capitaine against her aduersaries of those daies, did euer in disputation against the Pelagians and other like ennemies of faith, make the greatest accompt of victorie, and their ouerthrow, when they were drinen to denie that which euer before had bene not onlie acknowledged of al men for truth, but also had ben vsed as a gratted truth, ground, and principle, for the notable euidence thereof, to the impugning of other falschodes. For there can be no doubt, but that whiche our holy ffathers did vse without controlling and contradiction euen of their aduersaries, to impugne their Aduersaries withall, there is no doubt, but that it hath in it selfe exceeding much light and force of truth, as a thing hauing so litle need of prooffe, that it may be made and taken for a probation of  
other

to remitte sinnes.

43

other matters that be doubtfull and  
uncertaine. The matter which we haue  
now in hand is of that sort. For the au-  
thoritie and power practised of Priests  
in the vertue of the holy Ghoste, hath  
euer ben in it self both so plaine and so  
firme, that the holy Fathers haue vsed  
it, as a ground, to proue against here-  
sies of Eunomius, and Macedonius  
secte, the Godhead of the holy Ghost,  
the third person in Trinitie.

Practise  
of priest,  
hod in re-  
mitting  
sin vsed  
for a  
ground of  
faith in  
argumēt.

S. Bernard is to yong, good man,  
to name amongst these old fathers of  
our new Church, els, perdie, with the  
vertuous, his words sound ful sweetly.  
Thus saith he to proue the equalitie of  
the holy Ghoste with the Father and  
Sonne: *Sicut in nobis interpellat pro nobis,*  
*ita in patre delicta donat cum ipso patre: & ut*  
*omnino scias, quod remissionem peccatorū spi-*  
*ritus sanctus operatur: Audi quod aliquando*  
*audierunt Apostoli: Accipite spiritum sanctum*  
*quorum remiseritis peccata, remittuntur eis.*  
In English thus: Like as in vs he  
maketh sute for vs, so in the Father he  
pardoneth sinnes with the Father: and  
that thou maist vnderstande, that the  
holie

Serm. 20  
Pentec.



holy Ghost worketh remission of sinnes, heare that which þe Apostles once heard receiue you the holy Ghost, whose sinnes you doe forgiue, thei are forgiuen. Thus he.

And S. Ambrose his auncient, to proue þe holy Ghost to be God, allegeth that he remitteth sinnes by the Priests ministerie, which he could not in any wise doe, if he were not in al points equal and omnipotent God with the Father and Sonne: Let vs see (saith he) whether the holy Ghost doth pardon sinnes, and he answereth himself thus: *Sed hinc dubitari non potest: cum ipse Dominus dixerit, accipite spiritum sanctum, quorum remiseritis peccata, remittuntur: ecce quia per spiritum sanctum peccata donantur, homines autem in remissionem peccatoris ministerium suum exhibent, non ius alicuius potestatis exercent.* It is thus much to say: There can be no doubt hereof, seing our Lord said, receiue you the holy Ghost, whose sinnes you doe forgiue, they shalbe forgiuen: loke ye, that by the holy Ghost sinnes be forgiuen, men doe but exercise their seruice and ministerie, and claime

Lib. 3. de  
Spiritu S.  
Cap. 19.

claime not the right of power and principallitie therein.

And S. Basill vppon this assured Lib. 4  
ground frameth in ful fourme against  
Eunomius this argument: *Dominus sanctis Apostolis insufflans; inquit, accipite spiritum sanctum, quorumcunque dimittetis peccata, dimittentur eis: si ergo nullius est peccata dimittere, nisi solius Dei, dimittit autem spiritus sanctus per Apostolos: Deus ergo spiritus sanctus: Our Lord breathing on the Apostles, said, take ye the holy Ghost: for whose finnes so euer you shal pardon, they be pardoned: therefore if it be the hly propriety of God to forgeue finnes, and the holy Ghost so doth by the Apostles: Ergo, the holy Ghost is truelie God.*

Thus you perceiue that the ground of this our faith and assertion was of olde accompted so sure, that it was a singular aide and fortresse of faith against the vnfaithfull attemptes of moste wicked persons in diuerse ages. The onelie practise that Priestes did vse, by the Sacramente of penance to pardonne finnes, was a full prooffe  
shad



Scmp  
of mans  
ministeri  
is conſept  
of Gods  
authori-  
tie.

that the holy Ghost was God, by whose authoritie and propre power, they did alwaies since Chriſtes word was ſpoken, remitte the ſame. The which being true (as it can not be falſe, that is ſo agreeable both to ſcriptures and to all our Fathers faith) the Heresie of our time muſt needs directly impugne the vertue and power of Gods own ſpirit. For as the prooſe of mans miniſtery in this ſoſeſaid function induceth the true and euerlaſting Godhead of the holie Ghost, by whom they practiſe that power: ſo the denial thereof, and robbery of Priſthoode of this their moſte iuſt claime, doth directly ſpoile God of his honour, and of the euerlaſting right that he hath in remiſſion of ſinnes. So whiles theſe good men ſeeke to abaſe man vniuſtly, they blaſpheme God highly, and together with mans miniſterie, they bring vnto vtter contempt Gods owne authoritie.

But for the Readers eaſe, and more light of our cauſe, I ioyne thus in argument with them againe, vppon the ſecond parte of Chriſtes own woordes  
and

and action had in the authorizing of his  
 Apostles: what soener the holie Ghost  
 maye doe in this case by the proper po-  
 wer of his Godhead, that maye y<sup>e</sup> Apo-  
 stles and priestes doo by seruice & mi-  
 nisterie throughe the power of the holie  
 Ghost: but the holie Ghost properly &  
 rightly doth remitt sinnes, therfore the  
 Apostles doe rightly and truely remitt  
 sinnes by their ministerie in the said ho-  
 lie Ghost. All partes of this conclusion  
 stande vppright, and feare no falshod:  
 they be guarded on euery side by Chri-  
 stes action, by woordes of scripture,  
 by the doctours plaine warrant, and by  
 al reason. with all which whosoener is  
 not contented, but wil needes *extinguere*  
*spiritum*, extinguish Goddes spirite, and 1. Thes. 5.  
 violently take from the Church the  
 greatest comfort of all mans life, that,  
 in this infirmitie of our flesh, standeth  
 in moste hope by his giste in remission  
 of sinnes, for which especiall cause the  
 said spirite was mercifullie breathed  
 vpon the Apostles peculiarly, befoze the  
 more common sending of the same from  
 heauen aboue: if al this reason and inst  
 demon



Cap. 33.  
Enchir.

Demonstration of trueth wil not serue them, I wil chardge them with this graue cōclusiō of S. Augustine vttered partly agaynst the Nouatians & especially against the desperate, y<sup>e</sup> would not seeke for Gods mercie by y<sup>e</sup> Churches ministerie in the sacramēt of penance. To be briez I wil speake it in English. who so euer he be that beleueth not mans sinnes to be remitted in Goddes Church, and therefore despiseth the bou-  
tifullnes of God in so mightie a work, if he in that obstinat mind cōtinue til his liues end he is. guiltie of sinne against the holie Ghoste, in which holy Ghost Christ remitteth sinnes.

The power to remitte sinnes is further proued to be giuen to the Apostles by these woordes of Christ: Whose sinnes you doo forgiue &cet. by the doctours exposition of the same, and by conference of other woordes of scripture of the like sense.

The Fourth Chap.

**I**owe the priestes of Christes Church haue defended their right and calling for remission of sinnes, as wel by y<sup>e</sup> commission that  
Christe

to remitte sinnes.

51

Christe firste receyued of his Father, & afterward bestowed vpon them, as by the assured receiuing of y<sup>e</sup> spirite of God from Christes blessed breath to the same ende and purpose, I haue hitherto declared at large. Now the third part of y<sup>e</sup> place before alleadged out of S. Johns Gospel, concerneth y<sup>e</sup> woordes of Christes promise and warrant made vnto his Apostles out of which playn woordes distinctly vttered we must see what force may be further added vnto our Catholike assertiō, for y<sup>e</sup> priestes autoritie to remitte & reteine sinnes. And surely if none of y<sup>e</sup> former woordes of Commissiō, nor any other meane or mentiō had ben made of the holy Ghostes assistance herein, these onely woordes vpon y<sup>e</sup> credite that al faithfull men owe to Christ, had ben sufficient to haue assured the world of the autoritie of priesthod, and of the whole cause that now is called in controuersie. For what cā be said either of God or man more properly or more playnly then this: whole sinnes you shal forgieue, they be forgieue, whose sinnes you shal reteine, they be reteined?

Ioan. 20.

D ij

I mast



Scripture  
malicious-  
ly per-  
verted  
in the  
vvoords  
des of sa-  
craments

I must needs here complayne of these vnfaithful and vnhappy tymes, y in the continual lothsom bragges of the scripture, and Goddes woorde, in perpetual tossing and tumbling of y bokes of the Bible, in endless contentiō and disputation of most high mysteries in them contained, haue yet wholly perverted the cleereft and only vndoubted meaning of suche places specially, as most touch the verie life and saluation of al man kinde, & which be of al other thinges in termes of scripture moste open and euident, ful foolishly & vnlearnedly haue both the simple sorte handled Goddes woorde, as in suche grosse ignorance of all thinges they needes must, and their new procured maisters also, in not muche more knowledge and farre passing pride can not otherwise doe, but whilest they playe them selues in thinges of smaller importance, they are to be laughed at rather then lamented: but if the Diuel driue them farder, as he lightly doth where he so quietly possesseth, and cause them to dallye, and delude the places of scripture that prin-  
cipallie

ciually concerne the state and saluation of vs al, there we must with al force resist, leasse we leese the fruyte and good of oure Christianitie. What can be of higher importāce in þ world, or touche our soules and saluation so nere, as the holie sacramentes of Chyistes Church, by which grace and mercie throughe Goddes appoyntment beprocured: and yet these blessed fountaynes especially enē these waters springing enerlastingly to oure life and comfort, haue these men moſte infected.

In the institution of Sacramentes Chyistes woordes were euer playne without coloure or figure, as woordes that woork with singular efficacie, grace and vertue, and therewith giue to the ministers iust authoritie for the executiō of Chyistes meaning: which could not be done in figuratiue speeches and parables without infinite erreure. Did God speak parables whē he instituted the solemnitie of so many sacrifices in the olde lawe, when he signified vnto Moyses and Aaron euerie seuerall sorte of beaste or creature with their sexe and

D iv kinde



Exod. 12.

Genes. 17.

Exod. 35.

A necess-  
sarie note  
for to  
Knowve  
vwhere  
the spea-  
ches be fi-  
guratiue.

kind and al the ceremonie therunto be-  
longing? Did he speake parables when  
the sacramente of the lambe was to be  
instituted? Did he speake by figure to A-  
braham, when he commaunded him to  
circumcise the male of euerie of his peo-  
ple? Did he speake by figure, when he  
instituted the Sabaoth? Did he, to be  
brief, euer in the olde lawe speake one  
thing, and meane an other, when any ex-  
ternal worke by y charge of his woord  
was to be practised for euer amongst  
the people? In common speach, in pro-  
phecieng, in preaching, in similitudes,  
in Examples vttered for the declaratiō  
of many thinges, and for grace & varie-  
tie of talke, to styrre vppē mans indu-  
strie in searchinge the secretes of trueth  
these figures of al sortes be vsed: but  
where, by external woordes and actiōs  
force of inward grace must be procured,  
or perpetual vsages in the Church are  
in outward signes & elements to be  
instituted, or cōmissiō of greate matters  
graunted, or charge of singular weighe  
giuen to seruantes in absense of their  
maisters, in all such cases playne spea-  
king

king by Goddes prouidence was euer  
 vsed, & by al reaso must be vsed: or elles  
 man falling into errour in the executiō  
 of his cōmission, is sufficiently to be ex-  
 cused, because he could not attaine to the  
 meaning of his maisters woordes. And  
 yet the wicked of these dayes, haue found  
 suche light in scripture, that they haue  
 made oure Maister Christe to speake  
 one thing & meane the contrarie, in the  
 verie institutiō of y<sup>e</sup> Sacramentes, and  
 haue founde figures to delude & defeat  
 y<sup>e</sup> world of y<sup>e</sup> necessarie fruite of the all.

Ther were some of olde y<sup>e</sup> droue the  
 mysteries of Christes incarnatiō & spea-  
 ches that proued his equalitie with his  
 father in godhead, to figuratiue phra-  
 ses, and sought for the defence of their  
 folie the like phrascs in other of Chri-  
 stes talke: but neuer none were com-  
 parable in this kinde to oure netwe de-  
 uisers. For by the face and crake of  
 Goddes woorde they haue brought to  
 passe amongst fooles, that no one texte  
 of scripture which pertaineth to any of  
 the Sacramentes can haue his mea-  
 ning, and such sense as the verie  
 D iij woordes



The B.  
Sacr. of  
the Altar.

Matt. 16.

Baptisme

woorde beareth, and the worlde hath  
euer taken and construed of it. The ble-  
sed and moſte ſoueraigne ſacrament of  
the altar, inſtituted in a ſolemne actiō,  
in moſte careful maner, amongeſt his  
moſt ſecrete ſeruantcs, the laſt almoſte  
of al his woorkes in earth, in moſte  
euidēt termes, with ſore charge giuen  
to the Apoſtles of the continuance of  
his euerlaſting memorie in y ſame, yet  
muſt meane nothing leſſe, then y which  
oure Maſter made it, and muſt by a  
thouſand figures be waſted & wythen  
to what yow liſt and like, ſo that it be  
not to importe y, which oure Maſter  
ſaid it did, and the Church hath euer  
belened of the ſame. woordes of the like  
ſolennitie were vſed for the ordering of  
the holy vſe of Baptyſme, to be doen, as  
the worde doth alſo importe, necceſſa-  
riely in the external element of water,  
with certayn moſte holy preſcribed  
woordes, vnder paync & peril of euer-  
laſting perishing to y neglecters therof:  
yet in ſuche playneſſe figures are found  
out by theſe pernicious conueiers that  
neither water is compted ſo much ne-  
ceſſarie,

cessarie, nor y<sup>e</sup> woordes of suche strēgth,  
 but that one of these malapert felowes  
 was bold to write, that it was muche **Brentius**  
 superstition to binde the Church to the **Cōtra Po**  
 same, as to the prescribed woordes of **trū à Sol**  
 arte Magike, sorcerie and witchcraft.  
 Of the honourable acte and sacrament  
 of extrem vinctiō, what can be said with  
 more euidence of woordes then is spo=  
 ke of the holy Apostle S. James? If any  
 man be sicke amōgest you, let him cal **Cap. 5,**  
 for the priestes of the Church, and let  
 them annoynt him with oile: and yet  
 so lytle matter these men make of the  
 Apostles spirite, woorde and writing,  
 that they haue cōdemned the whole vse  
 therof as superstitious, not helping the  
 selves by figures, but by opē force. Grace  
 is giuen to Timothy as in a sacrament  
 when he tooke orders of Paule: y<sup>e</sup> Apo=  
 stle sayeth so much in expresse termes:  
 yet this grace and the whole sacrament  
 of Orders, these holy men reiecte. **Holy**  
**Orders.**  
 Matrimonie to S. Paule is a great sacra=  
 ment, & of our ministers not misliked,  
 so farre as concerneth their fleshly con=  
 iunctiō, which they onely lust after, but  
 grace **1. Tim. 4**  
**Matrimonie.**  
**Ephes. 5,**



grace they list not receiue thereby, least it should be a sacrament, wherby  $\text{p}$  vni-  
tie of Christ and his spouse the Church,  
which in no sauce they can abide, might  
be fullie represented and signified.

These felowes therfore that dare be so  
bold to disturbe al the orders and sacra-  
mentes of Goddes Church, and to  
mainteine their phantasies, dare brast  
the sacred bandes of expresse scriptures  
in such poyntes as doo directly touche  
the whole policie of oure Christian  
common wealth and ordered wayes of  
oure saluation, euen in those which  
Christ mosse carefully left to be practi-  
sed for the vse of his louinge flocke, by  
the warrant of woordes mosse playne,  
what shal wee saye to such bolde and  
impudent faces, that thus dare doo, and  
yet which I more merueyl at, in this  
their vncurtessie, and mosse vn honest  
dealing, will not sticke to crie and call  
vpon Goddes woorde, as though they  
did that by scripture, the contrarie  
whereof they expressly find in scripture.  
And truely where they be not holpen  
by the verie woordes, vaine it shall be  
for

for them to stand with vs , and with all  
oure ffathers , and with the pzactise of  
al nations , and with the verie expresse  
iudgment of the Church of God, it shal  
not boote them, I say, in their dark ig-  
norance and infinitie pride to stand  
with vs hauing so many helpes for the  
true meaning, and the expresse text of y  
woorde for oure selues and side.

Sometymes where it maie appeare  
that the woordes and outwarde face of  
scripture serue not oure assertions so  
playnly as the holy traditions of Chri-  
stes Church doo, there they cal vpo vs  
w infinite clamoures to abide y iudg-  
ment of y worde, which they would be  
thought to esteeme aboue al mans mea-  
ning. But whither wil they now runne  
thincke you , where al oure sacramētes  
stand vpo euident woordes, & more thē  
woordes, vpon y verie expresse & noto-  
rious actiō of Christ him selfe; all insti-  
tuted sincerely to be pzactised of y Church  
after his departure hēce: al cōmended in  
known termes of greatest & most effica-  
cie y could be, not by way of preaching,  
in which he vled sometyme figures,  
not as



Matt. 13.

Marc. 4.

not at suche tyme as he vsed other then  
 common knowen speach, but after his  
 resurrection when he now vttered no  
 more parables as he did before, that  
 suche as sawe, should not see, and such  
 as were of vnderstanding, might not  
 vnderstand, but did open vnto his dea-  
 rest their senses, that they might vnder-  
 stand scriptures, and more carefully ex-  
 pressed his meaning for the instruction  
 of his holy Disciples, to the better bea-  
 ring of that charge which he ment to  
 leane them in, after his departure: whi-  
 ther wil these men (I say) where they  
 see al thinges so enuironed with trueth,  
 whither wil they flye? The scriptures  
 be playnly ours, the doctours thei dare  
 not claime, reason is against them, ther  
 is then no waye to beare it oute, but  
 with boldnesse and exercised audacitie.  
 Yet here we wil assaye, by y<sup>e</sup> notozious  
 euidence of this one cause that we now  
 haue in hande, to breake their stonie  
 hartes to the obedience of Christes  
 Church and woorde, for whose faith, if  
 they haue seen great light and force of  
 argument already, and shall yet see  
 much

much moze, I truste they will not still  
withstande the knownen trueth.

All woordes then of institution of sacramentes, being literally to be taken, & thinges of so great charge not otherwise to be vnderstanded, then are both by act and woord of Christe sincerely uttered, we neede not doubt but the fourme of Christes sentence, in which he giueth the Apostles power to remitte sinnes, is plainely to be taken in that common sense, as the same by woordes importeth, and therefore that by force thereof, they maye remitte sinnes. And yet to make moze prooffe to satisfie all men, I wil ioyne to these woordes of oure Sauoure that most properly concerne the sacramente of penance, other his woordes touching oure principall conclusion not vnlike, wherby in cōfession of the like saynges together (which our Aduersaries doe alwayes as they would seeme wel to allow) trueth may trie it selfe. Therefore as our Maister here saith vnto them: whose sinnes you shal forgiue, they be forgiuē: And whose sinnes you reteine, they be  
also



also reteined: euen so said he twice before vnto y<sup>e</sup> Apostles, expressing in other woordes almoste the same meaning and sense: once to them altogether in the xviij. of S. Matthew, & an other tyme before that, in the xvi. of the same Gospel, to S. Peter alone.

To them in general thus saith Christ: If thy brother haue committed any offence towards thee, go to him and admonish him priuately betwixt him and thy selfe. If he take it wel, thou hast then wonne thy brother: if he regarde thee not, take one or twoo with thee, that in the mouthes of two or three wittneses euerie vvoord may stande: if he regarde not them neither, then make complainte of him to the Church (that is to saye, as S. Chrysostome expoundeth it, to the Gouernours of the Church) and if he will not obeye the Church, the take him for no better the a Heathē, and a Publicā. And streight vpon these woordes, least any mā should sette light by y<sup>e</sup> Church, or rulers thereof, Christ added (sayth S. Augustine) a wonderfull terrour of her

Super  
hūc locū.

De fide  
& operib  
cap. 3.

her seuerer authoritie, saing: *Amen dico vobis, quacunque alligaueritis super terram, erunt ligata & in caelo: & quacunque solueritis super terram, erunt soluta & in caelo:* surely I saye vnto you, what thinges soeuer you binde in earth, it shal be bounde in heauen: And what soeuer you loose in earth, it shal be loosed in heauen. This text is cleare for the Churches claime in remission of sinnes, though it properlie pertaine rather to the outward power iudiciarie and courte of external indgment for open crimes and notorious contemptes, then for the sinnes of the people that be secrette, and onely subiect to power practised in the sacrament of penance, which nowe lightly is closse, and onely vitered in secret to him that hath charge of his soule. Neuer the lesse if the priestes of God haue receiued power to loose and bynde, which is to pardon and punish, open notorious crimes and contemptes, whiche touching the guiltinesse of the faulte, doth no lesse pertaine to the proper power of God, then the absoluinge of secrette sinnes,  
doth:



both: then, without question they may pardon or reteine mans sinnes of all sortes, as wel in the sacramente of penance, al that be confessed: as in publike iudgment, what soeuer is by witnesse proued. And as in this, they maye at their pleasure, where iustice requireth, to recte the open offender by moste grane censures of Goddes Church: so may the priestes giue due penaunce in y<sup>e</sup> sacrament, for the chastisment of suche sinnes as be to them confessed, and for the sarisfying of Goddes iustice by sinne violated.

A more  
peculiar  
prerogative  
giue genē  
to S. Peter  
than to  
other A.  
postles,

Ioan. i.

The other text of holy scripture: containing Chrestes woordes to S. Peter seuerally, by certayne notable circumstances of the letter, and by woordes of great graunt spokē singularly to him, giueth the chief of all his Apostles in more ample termes and beneficiall clauses this power and prerogative also. To him it was onely said, thou art Peter (which is as much to say as a rocke: for oure Maister gaue him that name newe at his first calling, in significatio of further intent and purpose which he

here

to remitte sinnes.

65

here uttered) and vpon this rocke will  
 I sette my Church: and hel gates shall  
 not preuaile agaynste it. That so sayd,  
 he thus spake in playne termes: *Et tibi  
 dabo claues regni cœlorum. Et quodcunque li-  
 gaueris super terram, erit ligatum & in cœlis,  
 & quodcunque solueris super terram, erit solu-  
 tum et in cœlis:* And to the wil I giue the  
 keyes of the kingdome of heauen, and  
 what soeuer thou shalt binde in earth  
 it shall be bounde in the heauens,  
 And what thou loosest in earthe, it  
 shal be loosed in the heauens. This  
 promise made vnto Peter and perfo-  
 med no doubt after his resurrection,  
 when he committed to him the feeding  
 and gouernement of all his deare flocke  
 both yong and olde, doth exceedingly  
 importe a wonderfull incomparable  
 soueraygnie and iurisdiction ouer  
 mens soules. For a mortall man to re-  
 ceine the keyes of Christes kingdome, &  
 by them to binde & loose, to locke out  
 and lett in, before our maister Christe  
 who had the full iurisdiction therein, it  
 was neuer heard of. And when the holy  
 Prophetes doe meane to sette out the  
 & greates

Ibid. 21.

Keyes of  
 heauen  
 vvhath  
 they be,



Cap. 22.

Apocal. 1.  
& 3.

greate and passing power giuē by God the Father to his onely Sōne in earth, they vse to expresse the same oftē by the termes, of keyes, as when the prophet Esaie saith: I will lay the keyes of the house of David vpon his shoulde, he shall shutte, and ther can none be habble to open, and he shall open so, that none can shutte agayne. And Christ him selfe speaking to his beloued John in the Apocalipse saith: I am the first and the last. I am aliue, and was dead before, and I haue the keyes of death and hell. The keyes therfore, euer signifyingng power and gouernemēt of y<sup>e</sup> household, was giuē to Christ, as to whom, being y<sup>e</sup> principall & most excellent rectour of his own Church y<sup>e</sup> he bought so dearly, they most duely belong. But he cōmunicated vnto Peter, as to his speciall steward y<sup>e</sup> vse of y<sup>e</sup> same, for y<sup>e</sup> gouernment of our soules, with exceeding much preheminance both in binding & loosing. Yet I do not remēber y<sup>e</sup> any of the olde writers doe put any great differēce betwixt y<sup>e</sup> authorities of Peter & the rest of the Apostles, cōcerning the

remite

remitting of sinnes, which is a thing  
 pertainning indifferently to y<sup>e</sup> whole or-  
 der of priesthod, & therfore no more pro-  
 per to y<sup>e</sup> Pope or Peter, then to prie-  
 stes & Apostles: though Origen noted  
 well, y<sup>e</sup> the iurisdiction of Peter seemed by  
 those woordes to be enlarged aboue the  
 residue, by y<sup>e</sup> that our Saviour sayde to  
 him, y<sup>e</sup>, what soeuer he bounde or loosed  
 in earth, it should be loosed or bound in  
 y<sup>e</sup> heauens: wher to the rest he spake of  
 heauen only in y<sup>e</sup> singular number. I  
 speake only of this latter clause of bin-  
 ding & loosning with y<sup>e</sup> keyes therunto  
 belonging. For there is no doubt, but  
 great preheminance of rule & iurisdic-  
 tion is promised befoze in the same text  
 now recited, & elles where actually gi-  
 uen vnto him, more then to y<sup>e</sup> rest of his  
 brethern. Neuerthelesse euē this power  
 of binding & loosning cōmon to all y<sup>e</sup> holy  
 order was in him first seuerally planted  
 for y<sup>e</sup> cōmēdatiō of vnitie & order, as **S.** De simp-  
 Cyprian saith, & so the same authoritie plicitate  
 geuen to other, might yet after a sort prelatos  
 be deriued from his fullnes of power rum.  
 and prerogatiue, as from a founteyne.



But we wil not stand hereon now, nor yet to put difference betwixt these words and termes: looking or remitting, binding or reteining, nor to dispute whether these two textes more properly signifie the authoritie and iurisdiction geuen to the spirituall Magistrates, for pnnishing by tempoꝛal pain enioyned, and releasing by mercie, as they see occasion, the same appointed penance againe, or els it properly concerneth the very release of sinne it self, or reteining the sinne, which they vpon iust causes wil not forgeue. These things would grow to ouer tedious a tale, and ouer curiose for the simple, whō I would most helpe in these matters: and I shal briefly touch so muche heresas is necessarie, hereafter when I shal dispute of pardons. For in deede these two textes of binding and losing, as wel spoken to Peter as to the residue afterwarde, shall be the ground of our whole discourse there, and therefore til then, we must touch these textes no farther, but as in common pertaineth to remitting or reteining sinnes.

For

For they are brought indifferentlie of the holy Fathers with y<sup>e</sup> foresaid words of S. Iohn, in which, as I haue declared, the very institution of penance and priestes iudgement of our soules and sinnes, be most properly grounded.

Therefore that by al these woordes, so often vttered by our Saviour, you may wel perceine the very literal and vndoubted meaning to be, that Priestes haue authoritie by Chrestes warraunt effectually to remit and reteine sinnes, I wil recite one or two notable places of most alicient Fathers, that they ioyning with such plaine woordes of sundrie places of scripture, may make all most sure, to such as can by any reaso<sup>n</sup> be satisfied. First I alledge the saing of S. Maxim<sup>us</sup>, an old author & a blessed saint. He doth by conference couple together these textes wherō we now stand, thus he speaketh very pithely, therefore you shal heare his own woordes: *Ne qua vos, fratres, de creditis Petro clauib<sup>us</sup> regni, more nostrarū clauū cogitatio terrena pmoueat, clauis cali lingua est Petri, quam singulorum merita censendo Apostolus unicuique regnum calorum*

Homil.  
In natali  
Petri &  
Pauli.



*aut claudit, aut aperit: Non est ergo clavis ista mortalis artificis aptata manu, sed data à Christo potestas est iudicandi. Denique ait eis: quorum remiseritis peccata, remissa erunt, & quorum detinueritis, detenta erunt.* Thus he saith in our tunc: Least any earthly cogitation moue you to thinke of any such materiall keyes as we occupie in earth, when you heare of committing the keyes of y<sup>e</sup> kingdom to Peter, you must thus vnderstand, y<sup>e</sup> the key of heauen is Peters woord or tuncge, because the Apostle weighing well euery of oure desertes, openeth or shutteth to euery man the kingdō of Christe. This key therefore is not made by mortall mannes hande, but it is the power of iudgment giuen by Christ. To be brief, he saith to them all: whose sinnes you shal forgiue, they shal be forgeuē, &c.

Thus saith *Maximus*, ioyning together fittly two textes for one purpose, & out of both maketh a most forcible argument, that the iudgment of oure soules which is a passing authoritie, & y<sup>e</sup> very letting in & keeping out of heauē is addicted by y<sup>e</sup> keyes to Peters, & the Apostles ministerie. For which cause

Keie of  
heauen  
vvhath yt  
ys.

also **S. Gregorie** calleth all **Christes**  
**Apostles** and the iust occupiers of their  
 roomes y<sup>e</sup> dozes by wich mē must enter  
 into heauen, or euerlastingly bidc out,  
 which is a fearfull saing to all suche as  
 contemne their authoritie. His woordes  
 be these: *Quid cuncti Apostoli nisi sancta*  
*ecclesia ostia existant, cum eis dicitur: Accipite*  
*spiritū sanctū, quorū remiseritis pecc. &c. ac si*  
*illis aperte diceretur: per vos ingrediūtur ad*  
*mei quibus vos ipsi pāditis, et repellētur quibus*  
*obseratis.* what are all y<sup>e</sup> **Apostles** elles  
 but the doores of holy Church: seing  
 it is sayde to thē, take you y<sup>e</sup> holy ghost,  
 whose sinnes you doe forgine, they be  
 forgiuē: euē as thoughe in plainer ter-  
 mes it had bē spoken thus: by you all  
 must enter y<sup>e</sup> will come vnto me, those,  
 I saye, to whō you opē y<sup>e</sup> dooze by loo-  
 sing of their sinnes, & those shall be put  
 backe, y<sup>e</sup> you locke out. **Hyberto S. Gre-**  
**gie.** This wōderful authoritie caused  
**S. Hilarie** thus to make exclamation: O  
 holy and most happy men for the de-  
 sert of youre faith yow haue obtey-  
 ned the keyes of heauē, and now the  
 whole right both of bindig & loosing

Cap. 18.  
 lib 28. in  
 Job.

De Trin.  
 lib. 6.



in heauen and earth is assuredlie in you. But that you may fullie beholde their right herein, consider his notable woordes vpon the alledged place of **S. Matthew** : *Ad terrorem metus maximi quo in praesens omnes continerentur, immobile seueritatis Apostolicae iudicium praeiudicat, ut quos in terra ligauerint, id est, peccatorum nodis innexos reliquerint, & quos soluerint, concessione scilicet veniae, receperint in salutem, in Apostolica conditione sententia, in caelis quoque aut concessione. soluti sint aut ligati.* That is to say: To the terrour and feare of al men and necessarie keeping of them in awe and discipline, Christ premised the immouable iudgement of the Apostles seueritie, by whom so euer they bound in earth, that is to say, left fast tied in the bandes of sinnes, and whom they loosed, that is to witte, by mercie receiue to the benefite of pardon, that the same person so bound or so released, in the same case that the Apostles left them, should be in the heauens, either loose or fast. Thus saith **S. Hilarie**, by whom we euidentlie may learne, in what carefull case all men be that passe this life not loosed by  
the m

Super  
Math. 18.

Som read  
Cōfessione  
for  
cōcessione.

to remitte sinnes.

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them whose sentence in earth is so sure-  
lie ratified in heauen aboue, & no lesse  
how the woordes of Christ uttered some-  
times in termes of binding & loosing,  
other times in remitting & reteining,  
doe literally signifie.

But I will adde S. Chrysostomes  
testimonie ther vnto, the rather because  
our Aduersaries do abuse his woordes  
sometimes against confession, whiche  
necessarily hangeth on the authoritie of  
priesthode in remission and reteining  
sinnes, as anon I shall declare. That  
I be not ouer tedious, I wil reporte  
his saying in English onelie: Those  
(saith he) that dwel in earrh and are  
conuersant amongst men, haue recei-  
ued power and commission to dispose  
and dispense such things as be in hea-  
uen: yea these me haue receued power  
such as neither God either gaue to An-  
gels, nor yet Archangels, for it was ne-  
uer said to the, what so euer you bind  
in earth it shall be bound in heauen,  
and what soeuer you loose in earth, it  
shall be loosed in heauen. Earthlie  
Princes in deed haue power to bind,  
but

Lib. 3. de  
Sacer.

A powver  
geuen to  
Priestes,  
that vvas  
neuer ge-  
uen to  
Angels.



but that pertaineth to the bodies of their subiectes onely : but the bonde which I nowe talke of, that is proper to the power of priestes, toucheth the verie soule it self, and is so ample, that it reacheth to the heauens aboue. yea and that so largely, that what so euer the priestes doe beneth, the very selfe same God wil allow and ratify in heauen aboue, and so the Lorde wil confirme the iudgement and sentence of the seruantes. Thus farre spaeketh Chrysostome. His woordes be so playn, that to stand long on them for farther proofof my matter, then y<sup>e</sup> verie face of y<sup>e</sup> sentence dooth importe, it were wayne. For man may here rather merueyle to see suche straunge power vpon Chyistes woordes giue to y<sup>e</sup> holy order, & yet y<sup>e</sup> to be so litce esteemed of wicked men, & so litce regarded euen of y<sup>e</sup> honeste sorte of simple folkes, that fewe either secke after their iudgmēt in causes of their soules, or duely honoure that power in them which passeth all other prelacie. y<sup>e</sup> euer either mā or Angell received: in this greate contempt (I say)

of most holy thinges, wickednes is rather to be wōdered at, & lamēted, then by long reasoning to be confuted. The sequele of true thinges is so plain in it selfe, & diuers places of scripture so answer iustly eche to other, & Fathers so cōsonantly cōfirme & known meaning of & same & the verie termes of so many scriptures woziten at diuers tymes by sundrie of & Euangelistes, so fal vpo one vndoubted sense, & we may rightly conclude & power to be in all cases giuen to & Apostles of remission of sinne. And vpon such knowē termes I make this argument against & aduersaries. They trenly and properly doe remitte sinnes, vpo whose sentēce in earth the pardō of God immediatly ensueth in heauen: but Goddes pardon vndoubtedly foloweth & priestes pardon in remission in earth (*Claue non errante*) ergo they assuredlie remitte sinnes. The maior is manifest, & minor hangerh vpon playne scripture thysie told: which first appoynted man to loose in earth, & then & God shall in & same instant forgiue in heauē. God shall cōfirme the sētēce of  
his



seruauntes, saith. S. Chrysostom, mans  
indgment (saith Hilarie) shall be as a  
sentence preiudiciall to God in heauen.  
And thus farre for y<sup>e</sup> woordes of Christ  
att this present, and farther streingth  
shall more and more be gathered vnto  
them, by diuers partes of all the pro-  
cesse folowing.

That the same power of remitting and  
reteining sinnes, which was giuen to  
the Apostles, was not bestowed on the  
in respect of their priuate persons, but  
as they were publike officers: and that  
therefore the like authoritie is com-  
mon by Christes graunt to all priestes  
of Christes Church, who in this matter  
are the Apostles successours.

#### The fifth Chap.



If I had here to doe ones  
lie with the learned, it  
were enough that is al-  
readie proued for the  
power and preeminence  
giuen to the Apostles in remission of  
sinnes, thereupon to ground most assu-  
redly the like right in the same cause to  
pertaine to all Bishoppes and priestes  
of

cap. 5  
to remitte sinnes.

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of Christes Church. But we findie to helpe suche as can not by this so farre consider, that the power giuen to his Apostles or to any of them is one eternal power, not ceasing in their persons, but during in their succession to the worldes ende. For I haue my selfe mette with many suche as coulde be content as they said to acknowledge vpon so playne scripture the singular priuilege giuen to the Apostles, and thereupon if thei might haue had <sup>an</sup> Apostle they would not haue stucked to haue made their confession and sute to him for the remission of theire sinnes, but because I had not the like woordes of Christe spoken to all priestes particularlye, they thought it was no reason that any such chaleng shoulde be made for the: nor any suche charge to be giue to others to confesse their sinnes vnto them. This simplicite of the common sorte, or rather this rude frowardnesse risinge vpon contempt and disobedience to Gods Church, is mainteyned euen of y<sup>e</sup> more learned sorte, who haue charged them selues in all behauiour to

An ignorant  
reason of  
the simple  
maintained  
by heretiques  
agaynst  
priesthood



Caluin.

to be so popolare and so plausible, that  
 enen against known order of thinges  
 they will draw backe from the light of  
 trueth with the common, rude and vn-  
 learned reasons of the people. For  
 John Caluin a man borne to seditious  
 the Churches calamitie, mainteineth  
 the madnesse of the multitude by this  
 reason: The Apostles (saith he) had the  
 holy Ghost, wherof our priestes haue  
 no varrant. But enquire of them,  
 whether they haue the holy Ghost, if  
 they sae yea, demaunde of them fur-  
 ther, whether y<sup>e</sup> holy Ghost maye erre:  
 if thei confesse, that the holy Ghost can  
 not erre, then they proue them selues  
 not to haue the holie Ghoste, because it  
 is well seen that they may erre, and doe  
 erre both in loosing & binding manie,  
 otherwise then Goddes sentence will  
 alowe. But briesfly to satisfie all sides in  
 this case, I shall declare the like power  
 to be left by Chyristes meaning to all  
 Bishopes & priestes, no lesse then to y<sup>e</sup>  
 Apostles them selues, to whome Chyrist  
 then presently spake: y<sup>e</sup> both y<sup>e</sup> peoples  
 lacke of vnderstanding may be correc-  
 ted,

to remitte sinnes.

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ted, & the false and craftie conueiance of  
their captaine may be, to his shame and  
the Diuels, plainly disclosed.

First this is playn, that what so euer  
Christe after his resurrection or before  
did institute for y<sup>e</sup> comoditie of y<sup>e</sup> people  
& weale of y<sup>e</sup> whole Church, y<sup>e</sup> did not  
decay in the persons of them to whome  
Christ presently spake y<sup>e</sup> wordes, for el-  
les all sacramentes had ben ended, and  
all gouernement ceased at the death of  
them to whome in person y<sup>e</sup> charge was  
first geuen by Christe. For example:  
Christ in his institutiō of the holy Sa-  
crament of the aultar spake onely to  
his twelue, and to those present per-  
sons he onely sayd presently *hoc facite*,  
doe this: yet in their persons, y<sup>e</sup> Church  
was so instructed and all priestes so  
authorized, that the same soveraigne  
worke hath vpon that warrant ben  
truely practised of the Church, and  
by wayne imitation folowed by thier  
Aduersaries euen till this daye. And  
in deede, the verie wordes of the  
institution did importe no lesse, for  
it is sayde: *Mortem Domini annuntiabitis*  
*donec*

The  
powver  
geuen to  
the Apo-  
stles cea-  
sed not  
by their  
death,  
but cōtin-  
ueth  
still in  
the  
Church.

1. Cor. 11.



Math. vlt

*donec veniat.* You shall sette forth Christes death till his comming : whiche coulde not be, if the ministerie had decayed with their persons, to whome Christ spake. So þ charge both of preaching and baptising was genen to a fewe chosen men then present, but that all the worlde might perceine, that of his wisdom and carefull prouidence the charge and authoritie pertained to the gouernours of the Church for ever no lesse thē to them, whom he then called to that function, he added: I wil be with you to the ende of the worlde, meaning that they should exercise that office in his name and assistance to the day of iudgment. which in theyr own persons was not true, but in theyr successours. And for this cause, it is no doubt, but what authoritie so ever Peter had alone aboue the residue of his felowe Apostles, that the same is by all reason to be deriued from him to al his successours, and that caused Chrysostome to saye that Christe shedde his blood to wiane the sheepe, which he committed to Peter and his successours to

to remitte sinnes.

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to feed: where Christ in person present-  
lie spake but to Peter alone, & yet be-  
cause he knewe the like gouernement  
was both necessary after Peters death,  
as well as in his time, and no lesse by  
Christes appointment to be continued  
in the Church after, as befoze, the Do-  
ctours doubted not to enlarge Christes  
woorde vttered to Peter alone, to all  
them that succeeded in the same roome.

Upon these most strong grounds eue-  
rie man plainly may argue, the like po-  
wer yet to be in the Church of God in  
euery case, euen as Christ did institute  
at the beginning, when he gaue the  
Charge to the Apostles first. For looke  
what forme of gouernement and order  
of the Church was thought vnto  
his wisdom to be best then, the same  
must needs be best now (I speake for  
the substance of things: for by diuersi-  
ties of time and person some alteration  
may rise in the circumstances) therfore  
if it were good at that time that one  
should be the general Vicare of Christ,  
and pastour of al the sheepe, for which  
he shed his blessed bloud, it is good yet

¶ also:

Reasons  
for the  
continua-  
nce of  
the minis-  
terie of  
Priests.



Christ  
mainteins  
neth all  
the func-  
tions by  
him insti-  
tuted, euē  
til this dai  
in his  
Church.

also: if some had authoritie then to conse-  
crate Chyistes bodie, some haue the  
same power till this time: if some then  
must needes baptise and preache, other  
some must nowe also doe the same: fi-  
nallie if certaine then had commission  
by Chyiste, and the holic Ghoſte geuen  
them to remitte sinnes, and therewith  
power by his woorde both to pardon  
and punnish, to bind and to loose, it  
must by force of the foresaid argument  
necessarily be induced, that some at this  
daie must haue the like office. For els  
Chyist could not continue the same po-  
wer and offices in the Church which  
he for the Churches sake did first insti-  
tute: and which he compted of his hea-  
uenlie wilsdome moſte necessarie for the  
Churches gouernment. But I thinke  
no man hath yet so shakē of shame and  
feare of God, that he dare holde that  
Chyiste was not hable to mainteine all  
power, rule, and iurisdiction, with all  
kind of functions whiche he instituted  
for the benefite of the people till the  
worlde's end, both him self and the ho-  
ly Ghoſt promised to be present for that  
purpose

to remitte finnes.

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purpose til the general iudgemēt. And  
that those functions were necessary for  
his euerlasting cōmō welth, his solēne  
institutio & careful prouisiō of them doe  
declare: y<sup>e</sup> he meneth no lesse to establishe  
y<sup>e</sup> same which he thē instituted, not only  
y<sup>e</sup> foresaid reasōs, but y<sup>e</sup> saing of S. Paul  
doth proue: He gaue vnto the Church Ephes. 4.  
som to be Apostles, som to be prophets  
some to be Euangelists, some to be pa-  
stours and Doctours: and al this to the  
worke and maintenance of the mini-  
sterie for the persfiting of the Saints,  
ad vpholding of Christes body, til the  
time of the acknowledging of Gods  
Sonne. Thus doth Christ prouide for  
his deare Church in al maner of seruice  
& office euen til y<sup>e</sup> last day. wherby it is  
most cleare, y<sup>e</sup> the power of remission of  
sinnes being once geuē to y<sup>e</sup> Church cā  
neuer cease, whiles man of his conti-  
nual frailty ceaseth not to sinne. That  
which was then cōpted a necessarie re-  
fuge & remedy for sinnes cōmitted, can  
not nowe perish in the worlde, where  
sinne is a great deale moze rife, and the  
remedie moze needful.

If

it

But



Joan. 20.  
Thomas  
had like  
pouer  
to other,  
though  
he vvere  
absent  
vwhen  
Christe  
spake to  
them.

But to conuince them plainlie that thinke contrary, let them tell me whether Thomas being not the present, as the Euangelist saith, and therefore the woordes not vttered to him in person, let them shewe me whether he had not afterwarde, by force of that institution power also to remitte sinnes. If he had as by reason I am sure they can not denie, as full preheminence and power to doe all things, that then Christ charged his ten Disciples, which were present, to doe in his name: then the power of remission of sinnes was not so streightlie limited, as the woordes might seme to be vttered, by which no doubt a Sacrament was instituted to take force in the Church both then and afterward to the worlds end, not that any man may of his owne head, vpon force onelie of Christes commission geuen at y time to his Apostles, take that high function vpon him: but that he which ordinarily shal be called by receiuing of grace and the holy Ghost in externall Sacrament by laying on of handes of Priesthode, may likewise vpon his owne flock and

cure

cure exercise that office, no lesse then those holie men might after Christes calling therevnto, occupie the same worke of binding and loosing of suche sheepe of Christes, fold as to them were committed. And so did S. Thomas, who then was not there, so did S. Mathie who then was no Apostle, so did Barnabas, so did Timothie and Titus who were ordered by S. Paule, and so did Paule him selfe, of whom S. Ambrose saith, that he did remitte sinnes without al derogation to Christ.

The good studious Reader must marke wel then, that al these holy functions or passing preheminencies, are not geuen to the priuate persons, in respect of them selues, neither of Peter, nor of Paul, nor any other, but they are bestowed vpon them for the vse of the Church which dieth not in their persons, and therefore must be honoured with the same offices by other, after they be dead, by perpetual succession y<sup>e</sup> shal neuer cease. And that caused S. Augustine, and other holie Fathers to say the keyes were geuen to y<sup>e</sup> Church

If it and

Lib. 1. de  
Poenit.  
Cap. 16.

De doct.  
Christ.  
lib. 1. c. 18.



A fond  
reason.

and authoritie to remitte sinnes, to baptise and to enioyn penance: not because the whole Church, by gathering al her Childzen together, must geue sentence vpon euery sinner, or els the Priestes iudgement to be nothing, as some foolish seditionse heades haue now to the disturbance of the worlde deuised, but because it is our common wealth and house of faith, which is so bewotified in her ministers, with al kinde of Sacraments and good orders for the gouernment of her childzen, and because al mē may see, it was the earnest loue & careful prouidence for this his spouse, and not the persons of the Apostles in respect of them selues, which moued his wisdom to the institution of such perpetual offices in the Church.

Li. i. c. 18.  
De doct.  
Christ.

Herevpon therfore, and in consideration that the keyes of opening and shutting heauen, by binding and loosing mans sinnes, shall cuer remaine for the vse and honour of the Church, the saied holie S. Augustine hath these woordes: *Claues dedit Ecclesia suæ, ut quæ soluerit in terra, soluta essent & in cælo: quæ ligauerit*

*ligauerit in terra, ligata essent & in caelo.*

Christe deliuered the keyes to the Church, that who so euer shee loosed in earth, should be loosed in heauen: and what so euer shee bound in earth, should be bound likewise in heauen. And Optatus his equall strining with the Donatistes for all holie giftes which Christ bestowed vpon his Church, chalengeth all other Sacramentes, and namely the keyes for the Catholique and vniuersall Church, from the parte of Donatus the heretike, as in the right of Peter. He saith exceeding pithelic: *Claues datae sunt Petro, & non hereticis: and afterward: Cathedram Petri, quae nostra est, per ipsam & ceteras doctes apud nos esse probamus: etiam sacerdotium.*

The keyes are geuen to Peter, ad not to heretiks: by the chair of Peter which is oures: we proue all other giftes of the church to be ours: yea euē priest hode. This he hath in sense in diuers places, by which we see, ꝑ iurisdiction & power geuen to ꝑ principal Apostle, yet to remaine, and by it all other ꝑ Churches notable preheminences, whiche

Li. 1 & 2.  
cont. Donatist.





he calleth *Ecclesia* does, The douries of the Church. through his whole discourse against the Donatists.

Cathari.

Lib. 2 Tō. 1  
heres. 39.

Cap. 6.

Cap. 64.

So doth Epiphanius attribute the power of penance and pardon to the Church likewise, not only in baptism, whiche he calleth the moste perfect penance, but also afterwarde vpon the parties relapse, in which case the heretikes called Cathari, affirmed that the Church had no authoritie to pardon them any more. Against which pernicious sect he saith, if any man fall after his baptism, the Church will not be vnmmerciful to him: *Dat enim reuersionem, & post pœnitentiam, pœnitentiam.* For shee geueth him leaue to returne, and hath penance after penance. By whiche he noteth, that the Church hath two Sacraments for remission of sinne, the one is baptism, whiche he termeth perfect penance, with S. Paul to the Hebrews: And S. Augustin doth cal it in his Enchiridion, *Magnam indulgentiam*, a graud pardon, and afterwarde the Church hath an other kind of remission, whiche Epiphanius calleth *pœnitentiam post pœnitentiam*:

to remitte sinnes.

89

rentiam : But of these two, moze shalbe said anon.

After this sorte, doth Lactantius ascribe to the true Church, confession, penance, and profitable healing of our wounds, and suche sores as be founde in our soules. By al which, euery man may conceiue easely, that this honour and commission of priesthod, for the remission of our sinnes, did not decay with the Apostles appointed by Christe, nor shal cease till Christes coming to iudge the worlde.

Lib. 4. de  
Sap. ca. 30.

But he that listeth to see in what office, and by whom she holdeth this singular honour of remission of sinnes, he shal find, not onelie the Apostles, who were called by Christ, but al other Bishoppes also, that succeede them in the Church, to be her ministers herein.

Wherof let him read the xxvi. Homelie of S. Gregorie, pertaininge almoste wholly to that purpose. I will repeat a few wordes onely out of it, committing the rest to the diligence of the Reader. *Libet intueri (saith he) illi Discipuli ad tanta onera humilitatis vocati, ad quantum culmen*

Gregorius.



he calleth *Ecclesia* dores, The douries of the Church. through his whole discourse against the Donatists.

Cathari.

Lib. 2 To. 1  
heres. 59.

Cap. 6.

Cap. 64.

So doth Epiphanius attribute the power of penance and pardon to the Church likewise, not only in baptism, whiche he calleth the moste perfect penance, but also afterwarde vpon the parties relapse, in which case the heretikes called Cathari, affirmed that the Church had no authoritie to pardon them any more. Against which pernicious sect he saith, if any man fall after his baptism, the Church will not be vnmercifull to him: *Dat enim reuersionem, & post pœnitentiam, pœnitentiam.* For shee geueth him leaue to returne, and hath penance after penance. By whiche he noteth, that the Church hath two Sacraments for remission of sinne, the one is baptism, whiche he termeth perfect penance, with S. Paul to the Hebrews: And S. Augustin doth cal it in his Enchiridion, *Magnam indulgentiam*, a graud pardon, and afterwarde the Church hath an other kind of remission, whiche Epiphanius calleth *pœnitentiam post pœnitentiam*:

to remitte sinnes.

89

rentiam: But of these two, more shalbe said anon.

After this sorte, doth Lactantius ascribe to the true Church, confession, penance, and profitable healing of our wounds, and suche sores as be founde in our soules. By al which, enery man may conceiue easely, that this honour and commission of priesthod, for the remission of our sinnes, did not decay with the Apostles appointed by Christe, nor shal cease till Christes coming to iudge the worlde.

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Gregorius.



culmen gloriae sint perducti. Ecce, non solum de semetipsis securi fiunt, sed etiam alienae obligationis, & relaxationis potestatem accipiunt: principatumque superni iudicii sortiuntur, ut vice Dei quibusdam peccata retineant, quibusdam relaxent. Ecce, qui districtum iudicium Dei metuunt, animarum iudices fiunt, et alios damnant, vel liberant, qui semetipsos damnari metuebant, Horum profecto nunc in Ecclesia Dei, Episcopi locum tenent, ligandi atque solvendi auctoritatem sumunt. Grandis honor, sed graue pondus est istud honoris. It is my meaning nowe, to beholde to what marueilouse honour, the Disciples of Christe be exalted, whiche before were called in their base state, to great burden and troubles. For nowe, they be not onelie in assurance of their owne state, but they haue obtained power of binding and releasing other, and the verie soueraigntie of heauenlie iudgemente, that in Goddes owne steede, they may some mans sinnes release, and other offences reteine. Loe, those that once feared the strait sentence of Goddes owne iudgemente, are made the iudges of other mens soules, to cōdemne

demne or deliuer where they list, that  
 befoze doubted of them selues. And  
 nowe tru lie in these mens roomes,  
 are the Bishoppes of Goddes Church,  
 and receiue the authoritie of binding  
 and loosing, and their owne state of  
 regimence. High surely is their Chair,  
 but greater is their charge. S. Brea-  
 gozie said so farre.

Bishops  
 are in the  
 roomes  
 of the A-  
 postles.

But Sainct Augustine shall make  
 vppe this matter, with woordes of  
 suche weight, that I trust enerie man  
 shall see the trueth, and almost fee-  
 le the grossenesse of falsehoode thereby.

He writeth thus vppon this verse of  
 the Psalmes Eructauit, whiche is the  
 clij. in number with him: *Pro patri-  
 bus tuis nati sunt tibi filij, constitues eos  
 Principes super omnem terram*: In place of  
 thy Parentes thou hast children born  
 thee, them thou mayest make the  
 Princes of the vvhole earth. The  
 Apostles did begette thee, they were  
 sente them selues, they preached in  
 their owne persons, and finallie they  
 were thy Fathers.

Psal. 44.  
 The Ca-  
 tholike  
 Churche  
 hath con-  
 tinual  
 successio  
 in lausful  
 ministea-  
 ric.

But



Phil. 1.

But could they alwayes corporally abide here? And though one of them saied, I would gladly be dissolued and be with Christ, yet for your sake I considered it moze necessarie to tarie in flesh. Thus he said: But how long coulde his life last? He might not remaine til this daie, muche lesse for the time to come. What then is the Church desolate after the departure of her parents? God forbid. In steed of thy parentes, thou hast sonnes, saith the text: what is that to say? Maric the Apostles sent by Christ are as Fathers, and for them God hath raised vp childern or sonnes, which be the holy Bishops of y<sup>e</sup> world. For at this day the Bishoppes that be throughout al Christendome, how rose thei to that roome? The Church calleth them Fathers, and yet shee did begette them, and shee placed them in y<sup>e</sup> roome of their Fathers: *Non ergo te putes desertam, quia non vides Petrum, quod non vides Paulum, quod non vides illos per quos nata es: de prole tua tibi creuit paternitas: pro patribus tuis nati sunt tibi filij, constitues eos principes super omnem terram.* Doe not therfore thinke

to remitte sinnes.

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thinke thy selfe desolate, because thou  
seest not Peter, because thou hast not  
Paul, because thou hast them not now  
present, by whome thou wast borne: of  
thy owne issue, Fatherhode is growen  
to thee: and for thy Fathers thou hast  
brought forth sonnes, them shalt thou  
make the rulers ouer al þe earth. Thus  
much out of S. Augustine. By whom  
you may perceine the great prouidence  
of God that euerlastingly vpholderth þe  
ordnance of his Sonne Christ Iesus,  
as wel now by the children borne from  
time to time in the Churches lappe, as  
before in the spring of our faith by the  
Apostles sent and appointed in person,  
by Christ him selfe.

And here you must note, that not on-  
ly Bishops, who succede the Apostles  
in al kind of power and regiment, but  
also all other inferiour Priestes to be  
compted with them, as successours in  
ministring diuerse sacraments, as bap-  
tisme, penance, the reuerend Sacramēt  
of the Altar, and suche like: but looke  
what power either Apostle or Bishop  
hath in remission of sinnes, in consecra-  
ting

Note.



ring Chřistes body, in baptising; y<sup>e</sup> same  
 hath y<sup>e</sup> whole order of holy priesthod, by  
 y<sup>e</sup> right of their order, & may practise y<sup>e</sup>  
 same vpon such as be subiect vnto them  
 in al cases not exempted for reasonable  
 causes, by such as haue further iurisdic-  
 tiō ouer y<sup>e</sup> people. whereof I will not  
 now talk particularly, y<sup>e</sup> lerned of y<sup>e</sup> or-  
 der, know the limits of their charge &  
 cōmission, better then I cā instruct thē,  
 & the simpler sort must seek for know-  
 ledge of their duty, by the holy Canons  
 of Coucels & decrees of Bishops made  
 for y<sup>e</sup> purpose. I can not now stād there-  
 on: meaning at this present, only to de-  
 fend y<sup>e</sup> holy Order, & chalēge for it such  
 right, as the scripture and Chřistes own  
 word geneth, which in this cōtempt of  
 vertue and religiō is most necessary for  
 al men to consider. Therfore vpon our  
 large discours for this last point, I now  
 deducte the particulars to this summe,  
 which may stād for a certaine mark, as  
 wel for y<sup>e</sup> good to discern y<sup>e</sup> truth, as for  
 y<sup>e</sup> Aduersaries to shoote at whiles they  
 line. Al power & enery iurisdiction or  
 right of Chřistes church, remaineth as  
 amply,

amply, & in as ful force & strēgth at this day, & shal til y<sup>e</sup> worlds end so continue, as they were by Christ graūted first in y<sup>e</sup> perlōs of y<sup>e</sup> Apostles or other, instituted. But y<sup>e</sup> power of remissiō of sinnes, was genē properly & in expresse termes to y<sup>e</sup> Apostles: Ergo y<sup>e</sup> same remaineth stil in Gods church. wherbpō it is clear y<sup>e</sup> the Priests at this day haue as ful power to forgeue sins, as y<sup>e</sup> Apostles had. And this Argumēt of y<sup>e</sup> cōtinuance of al offices & rights of y<sup>e</sup> Church, is y<sup>e</sup> most plainest & rediest way, not only to help our cause now takē in hād, but vtterly to improue al false doctrines, & detestable practises of heretikes. For thei must here be examined diligētly what cōmon welth y<sup>e</sup> is. or what church y<sup>e</sup> is, in which Christ doth p̄serue y<sup>e</sup> gouernmēt genē to y<sup>e</sup> Apostles: where it is y<sup>e</sup> the power not only of making, but also of practising al Sacraments hath cōtinued stil? what company of Christiā people that is, wherin, the Apostles, Doctors, preachers, ministers, through the perpetual assistāce of Gods Spirit, be continued, for the building vp of Christes bodie, which

A certain  
truth to  
overcom  
falschod.  
by.



which is the number of faithful people  
 what Church that is, whiche bringeth  
 forth from time to time sonnes to oc-  
 cupie the roomes of their fathers before  
 them? It is not (good Reader) the  
 pelting pack of Protestants. It is not, I  
 say, and they know it is not their petie  
 congregations, that hath till this daie  
 continued the succession of Bishops by  
 whom the world, as S. Augustin saith,  
 is ruled, as by the Apostles, and firste  
 Fathers of our Religion. Surely our  
 Mother the Church hath ben long ba-  
 ren, if for her Fathers & Apostles who  
 died so long since, shee neuer brought  
 forth children til now to occupie their  
 roomes, and great lack of rulers if shee  
 haue made her only contemners, to be  
 her owne gouernours. No, no, these  
 fellows hold not by her, but they hold  
 against her: these sitte in no seat Apo-  
 stolike, but they by all force dishonour  
 the seat Apostolike: these are not they,  
*qui pro patribus nati sunt tibi filij*: but these  
 are the sonnes *quos enutriuisti & genuisti*,  
*ipsi spreuerunt te* If you ask of these men  
 how they holde, they seeke no Fathers  
 after

E sai. 7.  
 Hereti-  
 ques vs  
 surp vns  
 lausfully  
 Catho-  
 liques  
 roomes.

after whome they maye rightly rule: they seke no large row of predecessours in whose places they may sit: they aske no counsel of Goddes Church, by whose calling they should gouerne: but they make a long discourse of statutes and tēporal lawes, to couer their ambitious vsurpatiō: that in greate lacke of Chri-stes calling, their vniuste honour may be approued by mans fauoure. Therby let them holde their tēporal dignities, their landes, their lyclyphodes, their wines also, if they can obtaine so much at the common wealthes handes: but their spiritual functions, their ministring of sacraments, their gouernaunce of oure soules, and what elles so euer they vsurpe without the warrant of Goddes Church, the longer they exercise them, the farther they be from saluation, and the nerer to eternall woe & miserie. But to come to our purpose, it is our Church Catholike, in which, all holy functions haue bene practised after Christes institution euer since his Ascension vp to heauē. And therfor this principal power of remitting and reteining

B sinnes



sinnes, muste needes be continued in the Church by her ministers and priestes as it was begonne in the Apostles before.

An answer to suche as deny this power to passe from the Apostles to all other priestes, because many of them being euell men, may be thought not to haue the holy Ghost, whereby they should effectually remit sinnes.

### The Sixth Chap.



**A**N D to Calvin or other of his secte, that require ſ like vertue & force of the holy Ghostes assistance in al men that take vpon them to remitte sinnes, as was giuen to the Apostles, who firste receiued that power, I answer: that the same gifte of the holy Ghoste is yet in ſ ministers of the same Sacrament, no lesse then in the Apostles. For, though they had more plentiful sanctification whereby they were in all their life more holie, and more vertuous, then lightly any other, eyther priestes or lay men, were  
after

to remitte sinnes.

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after them : yet the giftes of the holy  
Ghosp touching the ministerie and ser-  
uice of Goddes Church , which were  
not so muche geue them for their owne  
sakes , as for the vse of the common  
wealth , and for the right of practising  
certayne holy functions requisite for  
the peoples sanctification , as they  
were imployed vpon them : so they  
were also giuen to diuers that were  
neyther good nor vertuous , and ther-  
fore lacked that, which properly is that  
grace of the holy Ghosp , that is called  
of our schoole men , *gratia gratum facies* ,  
such a grace as maketh man accepta-  
ble to God. Therefore, the holy Ghosp  
breathed vpon the Apostles then by  
Christ, and giuen yet to priestes in their  
ordering by Bishopes , is a gifte of  
God, and a grace of the holy Ghosp, not  
whereby euery man is made vertuous,  
or conning , or happy before God , but  
it is a gifte onely of God , whereby  
man is called aboue his owne na-  
ture and dignitie , to haue power  
and authoritie , to doo and exercise  
any function in Goddes Church to the  
B h spiritual

*gratia gratum facies*  
Grace ge-  
ue in the  
sacramēt  
of Order  
vwhat ys  
Y<sup>9</sup>.



spiritual benefite of the people, which is not onely, not alwayes ioynded to vertue and holy knowledge, but is ful often, by calling, due to them which are most wicked persons, without any impaire of their authoritie. And these kind of gistes and graces of the holy Ghost, be called *gratia gratis data*, certayne gistes giuen to men for no desertes of their persons, but freely, for the vse of other men, to whome they be beneficial, euen there, where they be hurteful to the bestowers. In which sense **S** Paul numbrieth a greate sorte, the fourth to the Ephesians: and the first Epistle to the Corinthians: and he calleth the, not onely the graces of the spirite, but also, the diuisions of functions, and ministrations: as, the giste of working miracles, the giste of tunges, the gift of propheciēg, the giste of preaching, and so furth: all which being the gistes and graces of **ſ**pirit for the Churches edifying, and of **S**. Peter being called the holy Ghost, in the Actes, yet they were giuen to euil men often, as well as to good, without al impairing of Goddes honour: yea  
with

Eph. 4.  
Cap. 12.

Cap. 2.

with the greate encrease of Goddes gloze that euen by the wicked is able to worke his wil and holy purpose for y<sup>e</sup> benifite of his elect. And in this sense, the spirite of God breathed vpon the Apostles, was a gift of the holy Ghost, whereby man should remitte by laful power of God the finnes of the people.

wher vpon Theophilact sayeth, that, *potestatem quandam & donum spirituale dedit Apostolis, vt remittant peccata, ostendens quod genus spiritualium donorum eis dederit, inquit: quorum remisseritis peccata, remittuntur eis:* that is to say: Christ gaue to his Apostles a certayne power and spirituall gift, vtherby they might remitte finnes: For he shewed what power of the spirite it was that he breathed on them, when he sayd: whose finnes you doo forgiue, they be forgiuen.

In 20.  
Cap. 102.

If our Aduersaries be ignorant of these thinges, which be so common in schooles of diuinitie, yet me think they shoulde remember, that S. Paule did not dissalow the authority nor power of preaching, in such as were euil men, and taught for emulatio and not of sin-

Philip. 1.

It is

cere



Matt. 7.

Ioan. 11.

God vvorketh the  
good effect of sa-  
cramētes  
euen by  
euill mē.

core zeale of the Gospel, and that Christ  
him selfe stopped not suche as caste oute  
diuelles in his name, and therfore were  
not without the gifte of woorkinge mi-  
racles, though he professed that many  
of them at the day of iudgment, chalen-  
ging some right of heauen vpon that  
acte, shoulde not be receiued to glorie:  
and howe the gifte of prophecie was  
common in the olde testamēt, not onely  
to the wicked, but to suche as willingly  
woulde deceiue y people: And Caiphas  
he propheticied by the Spirit of God,  
as by force of his office, being yet in  
purpose to woork wickednesse against  
Christ him selfe, for whose truth, he  
then, by force of the spirit propheticied.  
But of the Sacramentes of Goddes  
Church euery one, that they may be mi-  
nistred beneficially to the receiuing in  
much wickednes of the giuer, there  
is no man can be ignorant. For it  
is a rule and a principle moste certen,  
that God woorketh his will in them  
by the ministerie of men, bee they  
neuer so euill. For elles they were  
mannes sacramentes, and not Gods.  
And

And we coulde not be certen neither of  
 oure Baptisme, neither of right recea-  
 ning of Christes bodie in the holy Sa-  
 crament of his aultar, nor of any other  
 spiritual benefite that we now by man-  
 nes ministry receiue in the Church.  
 Muche comfort it were for all Chri-  
 stian people, to haue suche gouernours  
 ouer their soules, and suche disposers  
 of Goddes mysteries, as woulde and  
 coulde in all sinceritie and faithfulness  
 woorkke Goddes woorkke, and that  
 woulde alwayes vse the highe power  
 giuen vnto them, to edifie, and neuer  
 to destroye, and that they so woulde  
 doe, both S. Peter and S. Paule doe 1. Petri 4.  
 often exhorze them. But neither the  
 miserie of mans sinfull nature can suf-  
 fer that, nor oure wickednesse can  
 deserue so muche. S. Peter him selfe Galat. 2.  
 was reprehensible in his gouerne-  
 ment: therefore lette vs not marueile  
 that other which be not of so full spi-  
 rite as he was, either may committe  
 thinges worthy of reprehension amon-  
 gest the good, or subiecte to ꝑ malicious  
 flaunder of the euill,

B iij

And



Priestes  
had nede  
to be ca-  
reful in  
their of-  
fice.

Ierom.in  
36, Matt.

Matt. 23.

And surely for our matter, being of  
such importance, priestes had neede  
most carefullie to studie how to practise  
so high a function which is so proper to  
Goddess owne iudgment and heauenly  
courte. For though by Christe they  
haue vndoubtedly reciened commission  
& power in the vertue of þe holy Ghost,  
when they tooke holy orders, to forgiue  
and remit sinnes: yet cursed be they by  
Goddess owne mouth, if they doe it ey-  
ther negligently, because it is þe worke  
of oure Lorde, or with affectation of  
pride & Pharisaical dominio, as though  
they were Lordes of the Sacramentes  
and Christian religion, and not mini-  
sters or seruitours of Christe in his  
Church. wherof it semed that S. Je-  
rome in his dayes, had some cause to  
cōplayne, nothing reproving their au-  
thozitie, but correcting the abuse of their  
anthozitie. Penance in those dayes was  
giuen greater then the fault required,  
or remissio of sinnes was so hardly ob-  
teyned that it semed to S. Jerome, that  
their austeritie grew to some spice of  
Pharisaical regiment, that woulde lay  
impor-

importable burdens on other mens neckes, and not touche any at al them selues. wherupon he taketh occasion to aduertise them, that euery power of remission, and the office of absolucio was properly Gods, and theirs but by ministry. And therfore that their mercy & iudgement ought to be tryed and measured by his sentence, and not his, by theirs.

These thinges were to be admonished and reprehended then, but now the disease lyeth on the other side, and they offend rather in ouer muche lenitie. For as both be condemned of the wicked, so ther is almost amongst the good none left but loosing now a dayes, when me had rather be boude in sinne, the bound in penance for sinne. Therfore the office of binding and loosing requireth truely good knowledge, much discretion, zeale and stowrnesse in Goddes quarell. For as it is most highe, so surely it is moste harde and burdenous. It pitieth my harre to see it so litle esteemed, but muche more, that it should be lesse esteemed throughe their ignorance or enil life, to  
whome



1. Cor. 9.

whome the keyes of remission be committed. The keye of remission and retaining sinnes, they had of God in their Orders, but discretion, knowledge, vertue with other qualities mere for the exercise of that office, they must by prayer and industrie obteyne, lest whilst they profite other men to saluation, they become reprobate them selues, as S. Paule sayd of him selfe in case of preaching.

But in dedde, it is not so commendable for vs, as the case standeth now, nor so nedefull to prie into the priestes bosoms, or to betwe their lackes in ministering of this sacrament of penance, which, if any be, doo lightly redounde to their owne harmes, and not so much to myne, or to any other which vse their office to our owne saluatiō. For though for counsell, and comfort, and suche other respectes, a discrete and learned man were rather to be wished for then a wooorse, yet being assured that the partie is called by Goddes Church to the function, and hath iurisdiction ordinary or graunted extraordinarie by the appoint

to remitte finnes.

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appointment of lawfull superiours, & if by schisme and excommunication, or otherwise he be not suspended from the practise of the sayd functions, I neede nothing to doubt for his other lacks, but muche more for myne own insufficiencie, by default of iust examination of my conscience, or lacke of contrition, or some other like want in my selfe, why the fruite of the priestes absolution can not be surely deriued vnto me, as elles, if it were not my owne default, it should by force of the sacrament vndoubtedly be.

For this I dare be bold to saye, that the lacke of the appointed fruite of any Sacramente, ariseth a thousande tymes oftner, by the unworthynesse of the subiect, and him that receiveth the Sacrament, then vpon any lacke of the giner and minister thereof, and namely in this Sacramēt, of the Churches discipline it changeth more often. For as S. Basile saith: *Potestas remittendi peccata non est absolute data, sed in recipientis obedientia, & in consensu*

Lack of the fruite of any sacrament ys for most in the receauer, not in the minister.

Question 14. regul contract.



*consensu cum eo qui anima ipsius curam gerit, fit acst.* The power of remitting sinnes is not absolutely, without condicion, giuen: but it standeth in the obediēce of the penitent, and in his agreement with him that hath the charge of his soule. Therfore, for Christs loue, let vs cast peril oftner of oure owne case then vpon other mens states: for we are not so assured of the holy Spirit, or his grace to qualifie vs for the worthy receiuing, as they are oute of doubt for the right power of ministerie.

And to conclude against Calvin, and al other, that thinke the power of priestes either to be lesse for lacke of good life, or want of much learning, I alleage S. Cyprian thus: *Remissio peccatorum siue per baptismum, siue per alia sacramēta donetur, proprie spiritus sancti est: et ipsi soli huius efficientia priuilegium manet.* Thus in Englishe: Remission of sinnes, whether it be by Baptyme, or by other sacraments giuen, it properly pertaineth to the holy Ghost, & the preheminēce of y<sup>e</sup> forceable effecte is onely his: the solennitie of woordes, y<sup>e</sup> inuocatiō of Goddes name, and

Effect of  
sacramēts  
ys the  
uuerck  
of the  
holie  
Ghost,

and the externall signes prescribed to the priestes ministeries, by the Apostles to make vpp the visible sacrament: but the thing it selfe, and effecte of the sacrament, the holy Ghost worketh: and the author of al goodnesse putteth his hand inuisible, to the external and visible consecration of the priestes.

So saith S. Cyprian, and maketh a farre longer discourse how the diuersity of the ministers desertes doo nothing alter the sacraments or the effecte thereof, but being alike to al receiners of fit capacite and condition, by whom so euer they be serued and dispensed with iuste authoritie and calling therunto. The Baptisme of Iudas Iscarioth, was no worse the Simon Peters. For S. Peter saith, *cōnumeratus erat in nobis & sortitus est sortem ministerij huius*: He was counted as one of our number, and had the lotte of this ministerie: Nor the ministerie of Nicolas of lesse acceptation in it selfe, then the function of Stephen, being mē of one office, but of vnlike deseruinges. The prophecie of Esay no more true the the prophecie of Caiphas: nor the pro-  
phecie

Serm. de  
Baptis.  
Christi.

Vide Au-  
gust. li. 5.  
cōtra Do-  
natistas  
Cap. 20.  
Act. 1.



1. Cor. 1.

phetic of Balam lesse true, then the prophetic of Baruc. If we were either absolved, or baptised in the names of Peter, or Paule, or Judas, or Apollo, then we might bragge, who were best baptised, or sincerliest loosed from sinne, and euery one might so either crake, or be ashamed of his minister, whereof, S. Paule earnestly checked the Corinthians. But now eueryone being both baptised, and loosed, and houseled, and annoynted, and honoured in all other spirituall actes, in no other name, but in the name of Iesus, his Father euermolasting, and the holy Ghost proceeding from them both, all must needes receiue the like benefite that be like qualified thereunto, of whom so ener the office is exercised, if he be lawfully called, that is to saye, haue by the handes of priesthode, receiued the gifte and grace of the holy Ghost for his lawfull authorising in that case, the which gifte of the holy Ghost, being the selfe same that the Apostles receiued of Christ for the like functions, continueth with them still, though their life

to sinnes remitte

III

life and desertes be neuer so euell, and their ignorance neuer so muche: yea though they be by iuste occasion, as for Heresie, Schisme, or notozious life, throughte the censures of the Church imbarred from the vse and exercise of that office of remitting sinnes, and such other the like spirituall functions.

But to make an ende of this matter, I turne Caluins reason againste him selfe. He and his flocke be of that fonde and blinde iudgmente, that the whole text of the twentieth of S. Iohn wherein Christ giueth authoritie to the Apostles to remitte sinnes, is meāt only of preaching the Gospel, for which function Christ gaue them the holy Ghost: Now Sir vpon this I vrge him with his own reaso: I aske him firste, whether the ministers, that by him are set to preach the woord haue the holy Ghost, as for example Beza y he sent into Fraunce first, or Richerus, whome he sent to Colignia, or Herman y came by y holy Ghostes sending vnto Flāders and Brabāt: had these the holy Ghost, or no? If they say yea, as I thinck they will (they be so bolde

Beza.  
Richerus  
Herman



so bolde in an othermans house) then  
 demaunde of them further, whether the  
 saide Spirite of God may erre. If they  
 say no, as possibly they wil, the cōclude  
 against them thus: The holy Ghost can  
 not erre, but you my maisters may erre,  
 ergo, you haue not the holy Ghost, and  
 consequently you haue then no better  
 right in preachinge, then poore priestes  
 haue in remitting or absolving. There-  
 fore I leaue Calvin wrestling with his  
 owne shadowe, and wil folowe on my  
 purpose and course of matrer, which I  
 haue in hande.

That it standeth wel with Gods honour  
 that mortal men should remitte sinnes,  
 and that Nouatus the heretike was of  
 olde condemned for denieng the same,  
 and that he was the father of this here-  
 sic which denieth the priests authority.

### The Seuenth Chap.



Now by all oure former  
 discourse, the right of re-  
 mission of sinnes suffici-  
 ently proued to pertaine  
 to priesthood, some will  
 perhappes

perhappes compte it vayne labour, to  
 make more declaration of that which  
 is so playne, or further to establishe y  
 by reaso, which standeth so fast on scrip-  
 tures. But if any so thinke, they see not  
 the wide wayes of Heresie, nor the ma-  
 nifold shiftes that she attempteth,  
 euen there, where she may seme to be  
 fullie beaten. The simple and the sinful  
 stand moſte in her danger, that can not  
 in their lacke of intelligence, compare  
 reason to reason, nor gather one truely  
 of an other, and therefore to their mou-  
 thes we must chewe all meates verie  
 small, elles ther could be no greate  
 neede of their further informatiō, how  
 this claime of remission of sinnes or y  
 vsuall practise thereof, coulde stand with  
 Gods glorie. For being answerable  
 to his ordinannce, it cā not but be agre-  
 able with his honour. But because  
 in desperat cases our Aduersaries haue  
 taught their felowes ther to wrangle  
 vncurtely, where they can not mayne-  
 teine reason pitchely, I wil not onely  
 serue my cause, but somtymes poursesue  
 their folly, though I doubt not but the  
 wisdom

vwho be  
 in the  
 daunger  
 of heresy  
 most.

we wrangle v-  
 in the  
 may not be  
 wretched



wisdom of God shall more and more appeare, touching his meaning in our matter, not alonely by our defēce, but a great deale the rather by their discontemntation.

Now therefore intending to declare, that this preheminēce of priesthod, doth nothing abase, or derogate to Goddes dignitie, I thinke it not amisse to match our newe doctours, of whome I heare often this complaynt, with other their forefathers, y at once both trueth maye fullie be serued, and a yoke of Aduersaries ioyntly drawing against y Church & our saluatiō, maye be almost with one breath refuted. Our yong maisters maye be gladde, to growe so highe in Gods Church, as to be reproued with thē who were cōdemned thirtene hundred yeaeres since: & thonghe they be so modest, that lightly they list not crake of their auncestours, yet we wil not defraude them of that glorie, nor helpe our cause by dissimulatiō of their great antiquitie. It is their pusillanimitie, I knowe, y they wil not oftē in distresse of their doctrine, call for ayde of their fore-

Heretikes  
neuer  
list to  
bragge  
of their  
auncestours.

fathers, who were doubtlesse very auncient, and many of them within the first five hundred yeares. In other causes vigilatius, might helpe: in some Louinian would be attēd vpon the: Manes might doe them often highe pleasure. Iulianus thapostata, a prince for their purpose. Simon Magus, one of the Apostles age, would stande by them: surely if our Aduersaries had harte, they would well nere winne of vs by antiqutie.

vigilantius.  
Louinianus.  
Manes.  
Iulianus.  
Simon  
Magus.

And truely I can not dissemble with the in this cause, that now is in hand: they haue one patrone against vs, of yeares verie auncient, & of reason much like vnto them selues: Nouatus is his name, of whom the folowers were called of the Church Nouatians, but them selues liked to be called Cathari, that is to say, cleane and vndefiled persons. Their opinion was, that suche as did fall into any mortall sinne after Baptisme, could not by any man or meanes be assailed thereof: and for that they disallowed the Churches whole practise of mercie and remission of sinnes

Nouatus  
Epiphanius  
in hære,  
Cathari.



In Instit.  
cut.

In cap. 3.  
Esay.

in the Sacramēt of penance, nothing disagreeing from Caluin that condemneth the saing of S. Jerome, as sacrilegious, where he writeth y penance is as a second boord of refuge, wherby after shipwrake a man may be saued. Neither did Nouatus deny, but him selfe might haue mercie, and giue pardō after mans fall, but the Church could not therein meddle, as he thought, without singular iniurie to Christ, and his only prerogatiue.

And that he ioyneeth in this matter fully with our mē, that they maye take more cōsorte on him, you shal perceine by Socrates one of the writers of the Tripartite history, who saith thus: *Nouatus scribebat Ecclesiis ne eos qui Damonibus immolauerant, ad Sacramenta susciperent, sed inuitarent quidem ad pœnitentiam, remissionē verò Dei relinquerent potestati, cuius solius est peccata remittere.* Nouatus wrote his letters to diuers Churches, that they shoulde not admitte any man to the Sacramentes, that had done sacrifice to Diuelles, but that they should only moue them to doe Penance, and cōmitte

Vide Cal  
siod. li. 8.  
hist. tri-  
part. c. 9.  
The Cal-  
uinists  
agree  
vvith  
Nouatus  
against  
the sacra-  
ment of  
penance.

mitte to God the remission of their sinne, who onely can forgiue mans offences. And therefore though in some other point *Nouatus* did ouerpicke his Children, yet herein they fully mete in one. *Epiphanius* writeth, that he denied saluation to those that did fall to greuous crimes after their Christendom, and therewith did hold, that there was but one penaunce, which was done in Baptisme, and after that the Church to haue none. How hādsonly he defēded this error, and vnmercifull heresie, ye shal see anone by *S. Ambrose* who learnedly folowed and chased him or his folowers in an whole worcke writen for that purpose. In the meane tyme it were good for the more credite of the man and his cause, to note with the ancient doctours of his dayes, his conditions, his coming vppe, his proceeding, and practises.

*Ita Calvinus.*

*S. Cyprian*, who was moste molested with him, and knewe him best, giveth him this praise: *Nouatus* was a mā that delighted much in nouelties and newes, of insatiable avarice, a furrious

*Nouatus described  
Epist. 8.  
lib. 2.*



rauin, with pride and intolerable arrogancie almost puffed past him selfe, knowē and taken of al Bishoppes for a noughtie packe, cōdemned by the common iudgement of al good priestes for a faithlesse heretike, curious and inquisitiue them to betraie, for to deceiue, allwaies ready to flatter, in loue neuer faithful nor trusty, a match euer fired to kindle sedition, a whirle winde ad storme to procure the shipwrake of faith, and to be shorte, an aduersarie to tranquillitie, and an enemy of peace. These were his conditions then.

A fit fellow to  
be a minister.

Epist. ad  
Fabianū  
ex en.

Mary long before that his fal to heresie, S. Cornelius wryteth, y he was possessed in his youth with an euill spirit, for which he had to doe great while with cōinours, and that he lacked all the holy solemnities of Baptisme and confirmation, and consequentlie the Spirit of God, whiche by them he shoulde haue receiued, and therefore tooke orders againste the lawe vppon sinister fauour, and afterwarde by vnlawful artes attempted to get a bishopricke

ricke, with greate othes protesting  
that he woulde not be a Bishoppe if  
he might. But when in dede he coulde  
not attaine to that holy dignitie, which  
he so inwardlie and intolerablie ga-  
ped for, he fell in despite of Goddes  
Church to heresie, that he might get  
that without order, which he could not  
obtaine, in the righte manner of the  
Churches making. And for that pur-  
pose, he procured thre base Bys-  
shoppes out of a straunge and remote  
parte of Italie, who neyther knewe  
the case, the man, nor his manners,  
and them throughe ignorance he be-  
guiled, and by force caused them to  
consecrate him Bishoppe, by the coun-  
saile whereof (for true imposition of  
handes was it none) sodenly he ap-  
peared as a newe creature, and a  
Bishoppe of a straunge stampe, *appa-  
ruit Episcopus, velut nouum Plasma*, sayeth  
Cornelius: And for this attempte one  
of the poore Bishops did greate pe-  
nāce, the other two were deposed. In y  
meane tyme this mocke Bishope ven-  
dicabat sibi euangelium: callēged y worde of  
the



Lib. 3. he  
reticarū  
Fabularū  
Cap de  
Nouat

An oth  
for a ne-  
yve visi-  
tation.

Lib. 6,  
cap. 33.

Vide Au-  
gust. de  
hæres.  
h. 8. 38.

the Lorde for him selfe. denied him self  
to be a prieste, because he would be no  
giue to the people (as *Theodorus* saith)  
in their extremitie, the remedie for their  
sinnes, which is nothing elles, but to  
giue them absolution, which worke he  
could neuer abide. To be shorte, he was  
so incensed against his lafull pastour  
& superiour y<sup>e</sup> holic Bishop of Rome,  
that in the delincrie of the blessed Sa-  
cramēt to the people, he would force the  
to take an othe by y<sup>e</sup> blessed body which  
they had in theyr handes ready to re-  
ceiue, y<sup>e</sup> they should stick to him, and fors-  
ake the Bishop of Rome, Cornelius.

All these thinges in sense hath Eu-  
sebius of Nouatus, the first patron of  
the Protestantes doctrine concerning  
the impugning of the Churches title  
in remission of sinnes, of which her right  
he would haue robbed her in pretence  
of maintenaunce of Goddes honour.  
Whereby he also abrogated the whole  
Sacrament of penance. This fals hood  
thoughe it were streight with the au-  
thor condemned in a greate Councell  
holden at Rome, and afterwarde in

diuers

diuerſe Prouinciall Synodes, and by the holy counsell of Nice it ſelfe repreſed alſo, yet it ſpied verie ſore, and continued long, and was not onely by S. Cyprian, but alſo by *Dionysius Alexandrinus*, S. Ambroſe, and S. Chryſoſtome refuted in ſundrye workes witten againſt the Nouatians. By whome & other, though the courſe of that falſe aſſertion, was often broken in Boddes Church, yet in ſome partes they did knit againe, ſometymes by certeyne heretikes of Nouatus dayes called *Teffareſcelectura*, *qui à auerſabantur pœnitentiam*. ſaith Theodoritus, who did abhorre penance: and ſometimes, by a ſort called Iacobitz, other whiles, by wiclif and his elles, by the waldenſes, now & than, by the Anabaptiſtes, and lately by y<sup>e</sup> Lutherans, & moſte of y<sup>e</sup> Proteſtantes, and by the Calviniſts, eueryone.

All which blacke bande, though they agree not at euery pinch of Nouatus heresie (for it is not poſſible, that ſuch ſhould ener fullie conſent) yet all theſe knit tayles together in this, that there is no Sacrament of penance after

Bap=

De lar. As.  
De Pœ  
nitentia.  
De repa  
ratione  
lapſi.

In hæ  
reſi.  
Teffareſ.  
v what  
hereti  
kes  
deied  
the ſacr.  
of penan  
ce vvith  
Nouatus



Baptisme, in which the priest maye  
forgiue sinnes, and that it standeth  
not with Goddes honour, so to re-  
mitte the peoples offences. Of other  
the like heresies whiche he lence  
oure men, as of forbidding holie  
Chrisme and annointing of suche as  
were by him baptised, in so muche  
that the holy Fathers were gladde, to  
make vpp the lacke thereof, in all  
such as came from their heresie to the  
vnitie of Christes Church, I will  
not heere speake: purposing onely,  
because that onely cōcerneth oure mat-  
ter, to refute that olde heresie rayled so  
long since against the prerogatiue of  
Goddes priestes, and onely helpe of  
our sinnes, that at once bothe the au-  
thour, and the offsprig maye be fullie  
ouerthrowen.

And firste because generally, all the  
foresaid ioyne together against y<sup>e</sup> trueth  
in this argument, that it is dishonour  
to God, and great presumption in a  
mortall man, to clayme the power so  
proper to God: let the studious Rea-  
der well consyder, that no function,  
power

power, the dignitie, be it neuer so peculiar to God him selfe by naturall excellency, but the same maye be occupied of man secondarily, as by the waye of seruice, ministerie, or participation, so that man challenge not vsurpe yt not as of him selfe, or when it is not lawfullie receiued, nor orderly geuen. All the workes that extraordinarily & miraculously were wrought, either by Christ in his humanitie, or by the Prophetes or Apostles wordes, or by their garmentes, or by what other instrument so euer they were done, be the workes of God no lesse then to remitte sinnes: yet all these thinges and other the like brought to passe by man, through the power of God that worketh by mans ministerie the same, nothinge derogateth to Goddes glorie, but infinitely augmenteth his honour: euen so the power of pardoning mans sinnes, being employed by God the Father vpon Christe his Sonne, and by Christe vpon his Church and ministers, and practised by

That,  
vvhich  
ys onely  
proper  
to God,  
maye be  
executed  
by the  
my-  
nistrye of  
man  
vwith-  
out  
Gods dis-  
honour.



by them not of their owne might and heades, but in the vertue of the holy Ghost, which by the Sonne of God was breathed vpon them: this authoritie (I saye) is no derogation, but an euident signe of his mightie power of saluation left for the faithfulls sake in the Church.

**Act. 3.**

When the person that was lame from his birch begged of Peter & John somewhat for his relief at the temple doore, as his maner was, Peter answered him, that golde and siluer he had none to giue, but y<sup>e</sup> which he had he would willingly bestow, which was power to heale him of his incurable maladic, for proufe whereof, he had him rise and walke, and so he did at his woorde, in the sight of al that there were gathered: which being done, and the people wondering therat, the Apostle thus instructed them: Brethern (saith he) why wonder you at vs, as though we had brought this strange worck to passe by our owne streingth and power: it is the God of Abraham, Isaac, and Iacob, that hath glorified his sonne Iesus whom

whome you refused, and betrayed to Pontius Pilatus to be crucified: in hys name and faith this poore man is recovered.

Marke well, that y<sup>e</sup> same thing which Peter said, him selfe had to geue, *quod habeo, tibi do*, the same yet he professeth y<sup>e</sup> he houldeth not as of his owne right, or might, but as of Christe Iesus, in whose name he willed y<sup>e</sup> lame to walke: eue so the power of pardoning sinnes is truelie and properlie in the priests, as the power of working miracles is properlie in Peters handes, neither the one yet nor the other holden as of their owne mighte and power, but bothe practised for the glorie of God in the name of Iesus of Nazareth, by their appointed ministerie. And as truelie as Peter might say to y<sup>e</sup> feble in bodie, that which I have, I giue thee: rise and walke in the name of Iesus of Nazareth: so surely may y<sup>e</sup> priest say to the sicke in soule, that which I haue I giue thee, in y<sup>e</sup> name of Iesus thy sinnes (my sonne) be forgiven thee. No lesse is the one the peculiar worke of God, then the

Remissio  
of syn-  
nes ys  
more cer-  
ten, and  
more to  
Gods  
honour  
then  
work-  
ing  
of mir-  
acles.



y other: no moze doth one dishonour god  
 the y other. And this work of remitting  
 sinnes is much moze certē, then y mira-  
 culous healing of y bodie, being ioyned  
 by Gods promise to a sacramēt y shal ne-  
 uer cease in y church, wher miracles for  
 most part ceased lōg since: yea y name &  
 maiesty of God is a thousand parts moze  
 honoured, not y only God, in his owne  
 persō, but in the frailty of his ministers  
 he is able to acōplish such mighty mira-  
 cles, both in y cure of body & soule. But  
 y fondnes of this heresie is so great, y it  
 maketh those thinges to tende to Gods  
 disgracing, which he hath apointed pro-  
 perly & onely in a maner, for y purpose,  
 to set furth y name of his Sōne Iesus.  
 For if both sinnes of māns soule, & sores  
 of his body could not visibly by external  
 meanes be healed in y glorious inuoca-  
 tiō of Gods name, it wold surely be for-  
 gottē in y church of Christ, y such power  
 is giuē by God y father to his dly sōne,  
 & māns mind wold not reach to y inward-  
 ly, wherof he had no proufe nor assurāce  
 outwardly. I besech you Sir, were y  
 working of strāge miracles geuē to som

as wel of þe Prophetes as of þe Apostles  
 of Christ, wer they any whit preiudicial  
 to Gods honor, or they were giuē to mā  
 aboue his natural power, for the setting  
 forth of Gods honour, þe Prophetes  
 should see so long before, things þe after-  
 ward did fall, which is the propriete of  
 God alone, & theirs only by gift & graūt  
 of him to whō oly it doth belōg, do they  
 dishonor God, or els was it not alwaies  
 graūted to som mē, for þe glorie of God?  
 That Eliseus could see þe hart & inward  
 thoughts of Giezi his seruānt, which is  
 Gods onely propertie, did it dishonour  
 God, or rather wonderfully augmēt his  
 glorie? The passing preeminēce þe Peter  
 & þe rest receined when they were habile  
 by laying on of hādes to giue the holy  
 ghost, cā it not be practised without the  
 dishonoure of God, or elles was it not  
 principally genen to them to set furth þe  
 glorie of God? This was so great power  
 þe it was mucche more astonied at of þe be-  
 holders, thē either working of miracles  
 or remitting sinnes: in so much þe Simō  
 the sorcerer, who was so gloriouse be-  
 fore, þe he called him selfe the power of  
 Cod

4. Reg.  
 Cap. 5.

A& 2.



God, would haue geuen the Apostles money largely, that vpon whom so euer he had practised the like laying on of handes, he might receiue the holie Ghost also.

*1. Tim. 4* Then if the power of geuing the holie Ghoste, or power of geuing grace, which both Peter & Paule practised in a visible Sacrament, by a solcme Ceremonye, in the sight of al the world, by laying on of their handes, if this passing worke, & moste proper to God, I dare saye, of al other actes that be exercised in Christs name in the Church, doth not onely no whit abase Gods excellencie, but was purposely instituted to honour & maiestie of God in the face of all people, & to set oute the glorie of his house, how dare any man for feare of Bodes highe indignation, controule & worke of Christ in remitting mans sinnes, by such a visible sacramēt, as to & honour of God is most cōuenient, & to our saluatiō most necessary? If they wil not let priests remit sinne for feare of offēding god, & dishonoring his name, the let them not baptise, not preach, not  
teache,

teache, not doe miracles, not gene the holy Ghost, not correcte faultes, not gene orders, nor doe any other functions. For these euery one be no lesse proper to God, then remission of finnes.

O heresie most shamefull that then goeth about to dishonour God most, when she moste pretendeth Gods honour, whereof she is so tender and so carefull, that she hath barred his own spouse, of his blessed bodye, of remission of finnes, of the Spirite of God, of all sacraments, of all holy Ceremonies, of memories, of miracles, of holy functions, and to be shorthe, of al giftes and graces: and all this for Goddes honour, so honorable it is for Christ to be the King of so beggarlie a common wealth, as they make of y Church: such glorie it is for Christe to haue his only spouse robbed of the treasures of his giftes and graces: so comelic it is for Christ, to haue such sacramētes, as neither containe him selfe, nor his grace: so woorthy a thing it is, for Christe to haue ministers, that vpon his owne warrāt can neither pardō nor punishe

Heresie vnder pretense of Gods nonour hath robbed his spouse of her treasures.



**Plal. 86.** mans misdeedes. *Gloriosa dicta sunt de te Civitas Dei.* Glorious things haue ben reported of thee thou Citie of God, and how art thou now so barraine & so contemptible, y thy honour must needs redound to the dishonour of him, by whom al thy honour onely standeth?

**Ambros.**  
de poen.  
lib. 1. ca. 2.

I reade  
rather  
rescindere,

But I ceasse to pursue the Churches ennemies now in mine owne woordes, I will rather ioyne with the holy Fathers, for their ouerthrowe, whose, not onelie reason and sufficient answer to this their vain Replie founded on the pretence of Gods honour, but also, their onely name and authoritie shall sufficientlie beate downe these mens boldnesse. *S. Ambrose* in this case is most plaine, and standeth with the Nouatians, as I doe now with the Zuinglians. euen in the very same Argument in these woordes: *Sed aiunt, se Domino deferre reuerentiam, cui soli remittendorum criminum potestatem reseruent: imo nulli maiorem iniuriam faciunt, quam qui eius volunt mandata rescindere, commissum munus rescindere: nam cum ipse in Euangelio suo dixerit Dominus Iesus: accipite Spiritum sanctum,*

*quorū remiseritis peccata. &c quis est ergo qui  
magis honorat? Vtrū qui mandatis attēperat. an  
qui resistit? Ecclesia in utroque seruat obediēti-  
am, vt peccatū & alliget, & laxet. that is to  
saie: These Nouatians say that they  
denie penance or power to remitte sin-  
nes in earth, in respect of the mainte-  
nance of suche honour as is due to god,  
to whome onelie they will reserue the  
pardoning of mans finnes. But in  
deed none doe so much iniury to Gods  
glorie, as those which breake his com-  
maundementes, and make a diuision  
of that charge and commission, whiche  
he geueth. For seing our Lord Iesus  
his own mouth spake these words: Re-  
ceiue ye the holy Ghost, whose finnes  
you doe forgeue, they be forgeuē, and  
whose finnes you holde, they be hol-  
den: who in this case more honoureth  
God? He that obeyeth his commaun-  
dement, or he that resisteth y<sup>e</sup> same? The  
Church obeyeth in both, as wel in bin-  
ding as in loosing. Thus there. And a  
litle after: Looke to whom this charge  
was geuen, & that person may lausfully  
& with Gods good leaue vse the same.*

then  
refundere,  
or  
cōfundere:  
for he res  
proueth  
Nouarus  
that he  
did diuide  
the gift of  
christ,  
vvhiles  
he graunt  
red po-  
uer to  
bind, and  
not to  
loose.



And therfore the Church may lausfully both bind and loose: heresie and her attendants can rightly doe neither. This right is only committed to Priests, and therfore the Church rightly chalengeth that authoritie, because shee hath lausful Priests: and so heresie can not doe, because shee hath not the Priests of God in her cursed congregation. Thus said S. Ambrose for the answer of the Nouatians in his daies, and so say I now in y<sup>e</sup> Churches behalf against the like affected ennemies of Christes honour, which whiles they in face of scripture and Gods word would seeme to defende, they are become sworne aduersaries of his honour, and open contemners of his cōmaundementes and holy ordinance.

Marke  
vvel S.  
Ambrose  
his reasōs  
agaist the  
Nouatiāns  
to serue  
for our  
time.

S. Ambrose here taketh it for a ground, that it is Gods ordinance, that Priests should remit sinnes, he is bold to cal the contrary doctrine, heresie, he maketh a principle of this, that it neuer dishonoureth God, that man should doe that, which God geueth him either commaundement or commission to doe  
in

in his behalfe, he taketh it for a known truth, that, as the Church of God hath true and lawfull Priests, so shee may by them, vpon Christs warrant, both loose and bind: and contrariwise, that heresie may wel enough gene ouer that right of remission of sinnes, because shee hath lightly no lawfull Priests, by whom shee may practise the same.

And surely, it is a merueilouse force of truth or rather the might of Gods prouidence, that driueth Heretikes to disdain, destroy, and dissanul the graces and manifold gifts of Christs Church, that impugning them, where the very right of such holy actes do lie, they may plainly confesse, and to their shame acknowledge, y they haue none such them selues, nor can by Gods warrant challenge any such gifts, whiche with al their might they would wholly if they could, together with Gods spirit and Church, extinguish.

Alas into what misery hath this forsake flock wilfully cast them selues and their adherentes, whiche can forsake Gods house, *vbi mandauit Dominus bene-*



The  
newve  
congrega  
tiō is bar  
rain of al  
Gods  
giftes.

Aduersus  
Luciferia  
nos.

*dictionem*, vpon vvhiche God hath be-  
stowed his blessing, and abide there,  
where, by their owne confession, there  
is no Priesthode, no Penance, no host,  
no sacrifice, no remission (where they  
can let) of sinnes, no grace in Sacra-  
mentes, nor no gift of the holy Ghost.  
Al other heresies lightly by force of the  
Fathers doctrine and indgement, lost  
either their Priesthod, because thei had  
no way out of the Church to make  
Priests, as S. Hierome writeth of Hi-  
larie the Deacon, or els the vse & func-  
tion of Priesthode, by reason, y<sup>e</sup> works  
of God can not be orderlie nor benefi-  
cially vsed out of the house of God: and  
yet, they euer claimed to them selues,  
not onely the order, but for mozte part  
all other functions that by Christe and  
his Church were annexed to that or-  
der: but ours (wherein they passe all  
their forefathers) in a maner willingly  
giue ouer the whole profession freely &  
without compulsion, deny them selues,  
with Nouatus, to be Priests, denie to  
sacrifice, denie to enioyne penance, de-  
nye to geue the holy Ghost either by  
impos

to remitte sinnes.

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imposition of handes, or by Chrisme, or by any other solemne right of Goddes Church. To be short, take nothing frō these fellowes that belongeth to Christianitie, for they wil geue al ouer them selues.

But briefly to conclude vppe the answer to their reason founded vppon Nouatus his principle touching Gods honour, thus I say: That neuer derogateth to Gods honour, which is agreeable to Gods ordinance: but y<sup>e</sup> Priests should remitte sinnes is the ordinance of god, as is declared: therefore the vse thereof doth not derogate any whit to gods honour. Againe: as great works and as propre to god as remission of sinnes was practised by the Apostles, & yet is vsed by the Bishoppes of holie Church without al dishonour of God: geuing the holy ghost, and gods grace, by laying on of handes: Ergo Remission of sinnes may be also practised

of Priests, without al iniurie to god & his onely right therein.

Prote-  
stants do  
of them  
selues re-  
nounce  
the right  
of al holy  
actions of  
Christian  
religion.

I

iii

For



For further prouf of the foresaid matter, it is declared, that neither Christe, nor his euerlasting Father, nor the holie Ghost, doe giue ouer vnto man or resigne the power of remission, or anie other holie function of the Church, but doe themselues cōtiually worke al those graces by mans ministerie and seruice.

### The eighth Chap.



No man  
doth suc-  
ceed God  
in anie  
diuine  
function.

Furthermore, wee muste here consider, that what woorkes so euer God appointeth man to exercise in his Church, either in remission of sinnes, or giuing grace of Gods Spirit, or what other holy actiō so euer may in his name be don, for the benefite of the people, by the ministry and seruice of man: either by y<sup>e</sup> meanes and meditation of anye other instrumental cause, we must learne, that in these woorkes so wrought either by mā, or through other creatures, God doth not resigne his right to the waies and woorkers thereof, and giue ouer  
the

the whole title that is due to himself in the said diuine actes. For then in deed mans practise should derogate to Gods power, and he should as it were succeed God in the right of his propre power, and euerlasting inheritance: which only to surmise, as Heretikes doe, were mere folly.

Christ is by euerlasting right made the head of the Church, and he resigneth not this office to any mortal man. For if he did, then the partie that should by his graunt occupie for a season the same dignitie, were his successour, & should hold in like right the same office as he did before. But that notwithstanding, he hath made his substitute & vicegerent, by whom in his corporal absence he ruleth now the Church, as he did before in his owne person, not geuing o-uer his preheminance and supream power therein, but now practising that by an other, whiche afore he exercised him selfe in his owne person. It had ben a great derogation to Christ that Peter should haue bene Christes heir and successour: for then Christ had lost the perpetu-  
petuitie

Christ res-  
signed  
his room  
but not  
his right.



petuirie, an other man gouerning after him in like right and preheminence as he had before. But, for Peter to rule the Church vnder him, in his stead, & as by his euerlasting right, with commission from him that holdeth that soveraigntie for euer, by whome so euer the Church shal be ruled til the worlds end in earth, this ( I saie ) is no derogation to God, nor his Sonne Christ Iesus at al, but it muche proueth that Christe accordinge to his manhoode is the heade of the Church for euer, because by man in earth he ruleth the same til his comming againe, the which man, though he be his Vicar and Vicegerent, yet he is not his Successour.

Psal. 44.

S. Augustin did trimly allude to the vse of the old Law, cōparing the ministers of Gods Church to y<sup>e</sup> yonger brethren who were charged to marie the elder brothers wife, whē he died without issue, in whose name they did practise the worke of mariage, & therefore could not cal their childrē by their own names, but by y<sup>e</sup> name of their elder brethren. For as thei raised seed to their brother,

to remitte sinnes.

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ther, & for their brothers honour: so the  
priests y<sup>e</sup> haue taken vppon them (as it  
were in mariage) to gouern Christ his  
Church & to bring forth childre, not in  
their own names but in y<sup>e</sup> name of their  
elder brother, & her departed husband.  
As when they bring forth children in  
Baptisme, as through y<sup>e</sup> wombe of the  
Church, they bring them not forth as  
for them selues, & in their own names,  
but in the name of Iesus Christ, being  
their elder brother: euen so it is in re-  
mission of sinnes also, in whiche case  
Christ resigneth not his authoritie, as  
though he lacked that power him selfe,  
but practiseth that mightie woork by  
the ministerie of man, whiche before  
he exercised in his own person. And as  
the baptising not in the name of Peter,  
nor Paule, nor Apollo, but in the  
name of Christ the first husbände of the  
Church, after whome the Children be  
called Christians, not Petrians, or Pau-  
lians, doth muche sette forth the ho-  
nour of the eldest spouse: so it proueth  
and augmenteth Christes euerlasting  
honour and moſte iuste title in remissi-

Yet the  
Protes-  
tantes  
bring forth  
in their  
seuerall  
congrega-  
tions chil-  
dren not  
for Christ  
but for  
Caluin  
caluinists  
and for  
Luther,  
Lutherans.

On



mission of sinnes, that til this daie, no lesse now in ablsence, by the seruice of his Priests, then before when he was present, by his owne woord and will, sinnes be in his name and faith, fullie remitted: yea euen the very function of preaching the Gospel, which they saie, is meante by remitting of sinnes (although they say most foolishly therein, and against the common sense of al the Fathers) yet euen that functiō, is Chri-stes still, though it be vsed of man in earth.

And they that are most tender in outward woordes of Gods honour, will yet seme to occupie that his proper function without al derogatiō to his right therein. But in deed, their preaching, which is their remissiō of sinne, is not y power of God to saluation, but it is his permission for our great punishment. The lausful doctrin of Christes church, is truely no lesse the propre woorde of Christ, then is forgeuenesse of sinnes, & yet it is without controlling of Nouatians and Heretikes, exercised by mans ministerie in earth. S. Augustine saith  
hereof

hereof, thus : *Christus est qui docet , Cathedra in celo habet , schola ipsius in terra est , & schola ipsius Corpus ipsius est.* It is Christ which teacheth, and he hath his pulpit in heauen, and his schole in earth, and his schole is his body the church. Christ doth not then resigne vppre his office of preaching, no more thē he doth his authoritie of pardoning : no man succeeding him in either of the roomes, but occupieth both vnder him in his Church, which is his inheritance for ever, the whiche Church holdeth by him as a schole to teache truth in, as a court and iudgement seate to pardon or punnish sinnes in. Thus he.

But to beare doune the Aduersaries of truth fully, we wil ioyne with them touching the sacrament of extreme unction, the sacrament of Baptisme, and such other : in which they can not, nor doe, not denie, concerning one of them, but mā without al derogatiō to Gods honour, remitteth sinnes. And how can it here seeme strange, that in the sacrament of penance God shoulde by mans office remit mortal crimes, seing

De discipuli. Christiana ca. vlt.

It is proved that it dishonoureth God no more that man shoulde remitte sinnes in penance, then it doth to forgive sinnes in Baptisme and extreme unction.

it



it can not be denied, but God vseth, not onelie mans ministerie, but also the external seruice of bare and base water, which is much inferiour by nature and dignity to a Priest or any other man, to take away sinnes both original and actual, in the sacrament of Baptisme, in which sacrament, seing as wel y Priest is the minister, as the water an instrument. wherby God remitteth al sinnes, be they neuer so many and grieuouse, whether they be comitted by our owne acte, or by our Fathers offspring: why doth it dishonour God any more, that the Prieste shoulde be the minister of remission in the Sacramente of Penance, then it doth by as greate an office almost, in remitting of sinnes in the Sacramente of Baptisme? Againe, read the Epistle of S. James, and you shall finde the Priest made a Minister, the oyle an instrument in the extremitie of sicknesse, to forgeue sinnes: howe muche more then is the Priest without anie imparing of Gods power, the woorker vnder him of our reconciliation, and pardoning in the Sacra

Cap. vlt.

to remitte finnes.

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**Sacrament of Penance :** in which especially the grace of God is geuen above all other Sacramentes , to that onely end and purpose.

I may be more bold to vse this comparing of sundrie Sacramentes together , because not onely Saint Ambrose refuteth the Father of this sonde heresie by the same reason , but also because most of the Doctours of  $\bar{\text{r}}$  Church do cōfesse, that she euer had these waies to remitte mans finnes by , without all derogation to Chyistes soueraignie herein , of whome onely shee holdeth her right, as well in the Sacramēt of Penance , as in Baptisme or extreme unction. **S. Chrysostom** saith:

*Neque enim solum cum nos regenerant, sed postea etiam condonandorum nobis peccatorū potestatem obtinēt : infirmatur (inquit) inter vos aliquis? Accersat presbyteros ecclesie:* Neither haue Priests power in baptisme only, but afterward also thei haue good authority to forgiue our finnes: Is any mā feble amongst you, saith he? Call for the Priests of the Church, lette them saie prayers ouer him, and annoynte him.

De Sacer  
lib. 3.



him with oyle: and the praier of faith shal saue the sick, and if he be in sinnes, they shalbe forgeuen him. But this sacrament instituted by gods word and Chyristes authority, vsed of old, and wel known to al the Fathers, is now become nothing in our building. Sinne is now a daies so fauored, that no sacrament may be abidē for the release thereof. The very expresse words of scripture can take no place, where flattering of wickednes and phantasie ruleth to the contrarie.

There be some that affirme, this annoylinge to haue bene a miraculouse practise to take away the diseases of the sick, and therfore that it did decay with the working of other the like miracles, which after the spring of our religion were not vsual. But that is a fōd glose. For I aske of them whether the people then christianed, were instructed or rather commaunded, to call for the Apostles or others, to heale them miraculously of their diseases? Or whether all Priestes had the giste of working miracles in the Primitive Church?

Ita Calvinus.

The Protestantes  
glose as  
gainst extrem vn-  
ction dissolved.

If they say, yea, touching the first poynt, then as wel were they charged to sende for them to reniue them, after they were deade, because the Apostles so could doo when they sawe occasion, and so did by some. But that is playne absurde and false, that euer Apostle gaue in charge to any man, muche lesse to make a general pcepte (as S. James here doth) to seke after miracles: for that were to tempte God.

And for the setconde, they are not so vnreasonable to aunswer me, that all priestes could woozke miracles, which is a seuerall gifte of the Holy ghost, from the power of their ministerie, and therefore S. James would not haue charged the sicke persons to haue called indifferently for priestes, to heale them miraculously, the gifte of miracles being not common to them all, nor perpetually promised to any one of them al.

Againe I would knowe of them, whether ther was any miraculous healing that had the remission of finnes ioyned vnto it, or to the external creature by which they healed any person?



If they saye yea, then it foloweth, that the priestes might by the office of that creature, heale a man of his sinnes, which they affirme to be blasphemie, and dishonour to God. But to what absurditie so euer you bring them, they will not confesse mortall men in external sacramentes to remitte sinnes.

The protestantes  
iniurious  
to the power of  
remission  
of sinnes in  
Baptisme also.

In the sacrament of Baptisme they will not stand with me openlie: for they wil seme to acknowledge & forgeuenes of sinnes thereby, and I thinke by the ministerie of man to, though in their priuate scholes, yea and in their open blasphemous bookes, the whole packe of Protestauntes and Zuinglians deny that sacrament also to remitte sinnes, both acknowledging that children may be saued and be receiued to heauē without it, and avouching that sinne remaineth still in the childre after their Christendome, though God will not impute the same vnto them for the hinderaunce of their saluation. which false doctrine is the ground of their more subtil opinions touching onely faith, & imputed iustice, and other their pelting  
para-

paradoxes concerning mans iustificati-  
 on, which I can not now stande vpon.  
 would God the ignorant sorte of their  
 folowers coulde see through the dung-  
 hil of this confuse doctrine. For these  
 haue euer besides the florish of their  
 faith that they make abroad amongst  
 fooles, a other more improbable which  
 they kepe for the ströge ones at home,  
 that will no more be offended to heare  
 the Turkishe, then the Christian faith.  
 And so had the Epicure, as Tullie tea-  
 cheth. For pleasure of y<sup>e</sup> minde gathered  
 by contentation and contemplation of  
 heauenly thinges was his chiefe God  
 and extreme ende of his endeuoures  
 abroad, but his dearlings at home had  
 the pleasure of the bodilie lustes, and  
 wantonnesse for thende of all good-  
 nesse.

Protes-  
 stants pro-  
 fesse open-  
 ly, other  
 vvyse  
 the they  
 teache  
 secretly  
 as Epicu-  
 rus did,

well, but I wil reason with the vpon  
 y<sup>e</sup> ground of their outward and pub-  
 like professiō, y<sup>e</sup> Baptisme is a sacramēt,  
 in which truly sinnes be remitted by y<sup>e</sup>  
 ministerie of men, & without al disho-  
 nour of God, seeing it was Gods owne  
 ordinaunce & apoyntmēt. But heare S.

It is Ambrose



Ibidem

The my-  
nistry  
for re-  
missiō of  
sinnes al-  
one in  
Baptism  
and pe-  
naunce.

Ambrose againe, I pray you, encounte-  
ring in this matter with oure mens  
maisters: *Cur baptisatis* (saith he) *si per ho-*  
*minem peccata dimitti non licet? in baptismo*  
*utique remissio peccatorum omnium est. Quid*  
*interest, utrum per pœnitentiam, an per lœua-*  
*crum hoc ius sibi datum sacerdotes vendicent,*  
*unamin utroque ministerium est: sed dices: quia*  
*in lœuacro operatur mysteriorũ gratia. Quid*  
*in pœnitentia, non Dei nomen operatur?* Why  
doe they baptise, if man may not remit  
sinnes? for surely in baptisme all sinnes  
be remitted: and what difference (I be-  
sech you) whether priests chalenge this  
gifte to be theirs in baptisme, or in pe-  
naunce? The ministerie of man is like  
in both. But you wil replie perchaunce,  
that in baptisme the grace of the mini-  
steries woorketh: And what woorketh  
I praye you, in penaunce? Doth not  
Goddess name bring all to passe there  
also? Thus he.

But here, good Reader, marke disti-  
gētly in this doctours woordes, as also  
in other the like of al annicient fathers,  
that penaunce is not here taken for any  
vertue either morall or theologicall,  
which

which is in a priuate man when he amēdeth or changeth his purpose, or for-mer enl life to the better: wherof there was some shade amongst the heathen, and is now both commēded in scripture and giuen man by Chriſtes grace, not onely afore the receiuing of the ſacrament of Baptiſme, if the partie were in caſe of actual dedly ſinne, but alſo goeth alwayes as a neceſſarie preparatiue before ſacramentall confeſſion: and is called in oure tonge properly repētaunce: this doctour therfore ſpeaketh not of this kind of penitēce, but of a publiſh act of the Church, touching the reconcilia- tion or repairing of mans ſtate defiled after his baptiſme by greuous crimes, in which by the prieſtes iudgement the finnes committed be either pardoned, or puniſhed. And this muſt not be called repentaunce onely, or the amendment of life, as Heretiques doo terme it, to confound the diſtinct doctrine of Gods trueth and Sacramentes, but it is an external and viſible action appoynted by Chriſt in the xx. of S. Iohn, to reconcile ſinners by the forme of abſoluing,

Sacra-  
mentall  
penance  
and repē-  
tance ys  
not all  
one.

It is

which



vvhat sa-  
cramen-  
tall pe-  
naunce is.

Nouatus  
deuied  
not repē-  
tāce, but  
the sacra-  
ment of  
penaunce,  
and so  
doe the  
protes-  
tants.

which the Church vseth in the name of  
inuocation of God for that purpose.  
And therefore, hauing the grace of God  
and remission of sinnes ioyned vnto it  
by Christs promise, it must needes be  
a sacrament, as Baptisme is: which all  
the fathers doe insinuate, when they  
make penance to be one prescribed or-  
dinaunce of Christ, to forgive sinnes by  
no lesse then Baptisme is. Neither was  
it the preaching of the gospel, nor the  
inward sorrowfullnesse or repentaunce  
of former sinnes, that Nouatus did con-  
demne: but it was the sacrament of pe-  
naunce, and acte of absolution, by the  
priestes ministerie, which he so much  
abhorred, and went wickedly to re-  
moue. For which cause as he was iust-  
ly cōdemned of heresie by the Romain  
and Nice Councils, so were you, mai-  
ster Protestantes, both then in them,  
and since in youre maisters, wiclif,  
Luther, Caluin and the like, ac-  
cursed by Goddes Church and coun-  
cels.

The doctours therefore, as I  
haue sayd, ioyne lightly in talking of  
remis-

remission of sinnes, Baptisme, and penance, and sometime extreame vnction also, that you neede not doubt but they toke them all three for sacramentes working remission of sinnes. For they doe not talke of inward repentance, but of an action solēly exercised in Gods Church, wherof y<sup>e</sup> preist, as you heare by S. Ambrose and S. Chrysostō, is the minister. And therefore Epiphanius, saith, that y<sup>e</sup> Church hath two penāces, one after a nother, insinuating therby, the duple act of the Church and sacrament, whereby sinnes be remitted. As S. Augustin also saith by the Nouatians, *quod pœnitentiam denegant*, that they denie penance. By which penance, Lactantius teacheth vs also a way to discern y<sup>e</sup> true Church from the false, as in which, there is both confession and penance for the healing of mans frayltie. whereby it is euident, that this penance which they speake of, was an vsuall ceremony and holy sacrament of the Church, whereby sinnes were remitted.

Heret. 38  
Lib. 4.

cap. 30.  
de Sap.

R iii

which



In 20. 10.

Serm. de  
Baptis.  
Christi.

which truely. S. Cyril uttereth most playnly for oure purpose, treating thus vpon the wordes of institution of this sacrament: *Cum ipsi remittunt aut detinent, spiritus qui habitat in eis, per ipsos remittit aut detinet, sit autem id duobus modis: primum, Baptismo, deinde Pœnitentia.* whē the priestes remit sinnes, or reteine them, the holy Ghost which dwelleth in them doth remit or reteine by them, which is doen two maner of wayes: first in Baptisme, and then afterwarde in penance. S. Cyprian also saide, that the holy Ghost woorketh remission of sinnes, whether it be in baptisme, or by other sacramentes. wherby he clerely uttereth his meaning, that there should be moe sacramentes then one, instituted by Christ for that purpose. In all which congruity of Gods holy woorking, by diuers sacramentes, the remission of sinnes, we conclude against Heresy, that the priests power herein, derogateth no more to God nor our Sauioure, in the sacrament of penance, then it doth before by baptisme, or after by extreme Vnctiō: in none of al which

as I haue proued before, Chyiste doth  
resigne his power and proper iurisdic-  
tion to the priestes, but continuing  
euerlastingly in like preheminance and  
power as before, woorketh his grace  
and remission of sinnes, in al the Sac-  
ramentes, by the priestes seruice and  
ministry, that it maye be yet as truely,  
as in his life tyme saide, and so shall be  
to the worldes ende, Chritt baptileth,  
Chritt shriueth, alsoileth ad anointeth  
sinners for remission of their offences:  
although he Iesus doth none of these  
now, nor much did in his life tyme, but  
his Disciples then, and his Disciples  
nowe, doo the same holy actions in his  
name.

To cōclude this mater, I argue thus:  
It is no dishonoure to God, for y priest  
to remitte sinnes, as well originall as  
acruall, of al sortes and grauitie in the sa-  
crament of Baptisme, by the Prote-  
stantes own confession, nor by extreme  
unction, by the warrant both of scriptu-  
res and doctours: ergo, remission of sin-  
nes is not vnlawful, nor dishonorable  
to God, to be giuen by the priest in the  
solemne

Chyiste  
vvoor-  
keth the  
effect in  
al sacra-  
ments,  
though  
man mi-  
nister  
them.



Solemn sacrament of Penance. And further, I ioyne with them thus: The word of God is much more playne & expresse for the priestes warrant to remit sinnes in Penance, then in baptisme; but they may lawfully doe it in Baptisme, ergo they may doe it no lesse lawfully in Penance. Compare the wordes of institution of them both, and iudge your selues of your indifferencie and sincerity, by what right you may remoue the one, and retaine the other.

Nouatus  
and the  
Prote-  
stants of  
our tyme  
cōpared.

Vbi supra

I pray God, you seeke not shortly to baptise vs onely by your preaching, as you now will onely absolue vs by the same. But truely, I thinke you be in the case that S. Ambrose tooke Nouatus your forefather to haue bene in, not onely for that, that he sayeth, Nouatus where he listed woulde admit power to priestes of remissio: But where he listed not, there the grace giuen to them must be dishonour to God. So that of thinges equally commended by scripture, and commanded by God, the good man muste haue choice for his toothe, not onely  
in this

in this point, I nowe compare our  
choyce men, but muche more in that  
which foloweth in the saide S. Ambrose  
of all Nouatians, whome he trippeth  
pretily with this terme, *delicati mei*: my  
delicate gentlemen (saith he) with  
their lustie lookes, and swelling harts,  
cā not abide in their bruaery to looke  
vpon a poore caitiffe weping for his  
sinnes abundantly, apparelled mour-  
ningly, in sadde and sorowful compa-  
nie, and so furthe.

And this surely is the disease of oure  
dayes, whiche hath not onely infec-  
ted the vnfaithfull, but also hath  
made these holy thinges lothsome euen  
to the better sorte of Goddes people.  
So much is mans will and pleasure  
pampered, where Goddes woorde and  
writting shoulde be onely folowed.  
For the necessarie bearing with suche  
fayltie, euen of the good, almoste  
generally, the Church of God hath  
sought and allowed muche more gen-  
tle remedies, then the worlde had  
wonte full gladly to beare for their  
greuous sinnes.

The dis-  
ease of  
this time

And



Diuers  
vwayes  
of sacra-  
mentall  
poenitē-  
ce.

And therefore the maner and order of Penauce hath bene diuers in sundry Ages and countries: sometimes solemne which could be but once taken in all a mans life: somtymes not solemne, but yet open and publike, which might be iterated, as often as mans mortall sinnes so required: other tymes priuate onely betwixt the priest and the penitent: which is now vsed, and long hath bene, in a maner generally throughe the whole worlde. Of al which diuersities we wil not now intreate, nor for oure matter the consideratiō of them is very needfull, seing that in all sortes and in euery of the sundry formes of dooing penauce, this is a moste firme principle, that the penitent had remission of sinnes, for which he did penauce, no otherwise but by the ministry of the priestes. Therfore the substance of the mater being one, of the diuersity of vse, and circumstances which may be according to the tyme and maners of men altered, we neede not much to care. Baptisme was once vsed with solemnitie, at two or thre principal feastes of the yere,

perre, for the time so required then, and the conditiō of the people, yet the same sacrament of Baptisme ministered now prinatly as occasiō serueth by the birth of euery child, is of the same force and grace now, that it was then. wherein to rephende the wisdome of Goddes Church, that is assuredly ruled by the Spiritte of God, is ouer muche wantonesse of will, and sedition not tolerable.

That remission of mans sinnes, hath bene ioyned often both in the lawe of nature and Moyse, to some external ceremonies and sacrifices, whereof in the old lawe Priestes were the appointed ministers.

### The Ninth Chap.



**N**o man, vpon consideration of these thinges, either reprehend, or make uicill at the counsell and ordinaunce of God, that he being habile to gouerne his creatures, and amend or correcte, pardon or punishe

External sacramentes ordeined and mān ministeried for good causes.



punishe euery mans misdeedes by him selfe, without all helpe and seruice of any other his subiect natures; that it pleaseth his wisdom for all that, to forgive sinnes no otherwise in his Church but by external orders ioynd to mans ministerie in sundry sacramentes. In sober consideration of these thinges, mans reason may well be satisfied, if he can conceiue, that it is the honour and estimation of our kinde with almighty God our maker, that he gouerneth not oure affaires onely by him selfe in his owne person, but also that we be ruled and led in the wayes of Goddes will, by one an other: that the maiestie of God, which moste appereth in regiment, and in remitting of sinnes, in correcting of vice and indgement, might be clerely seen in our kinde amongst our selues, to oure comforte, and Goddes no disgracing nor dishonour at all. And therefore S. Augustin saith of y<sup>e</sup> like doubt of some in his dayes whiche would not be taught by mā, but by Gods owne Spirite: *Abiecta esset humana cōditio si per homines hominibus verbum suum*

In prefa.  
de doct.  
Christ.

*ſcū Deus miniſtrare nolle videretur. Quomodo enim verū eſſet, quod dictum eſt: Templum enim Dei ſanctum eſt, quod eſtis vos: ſi de humano templo Deus reſponſa non redderet? Mans ſtate were to baſe, if God would not, that his woorde ſhoulde be miniſtered by one man to an other. For how ſhoulde this truelie be ſpoken: the temple of God is holy; the which temple you are, if God gaue not anſwers by mannes temple? This is one greate reſpecte ſurelye, eſpecially ſince the ſecond perſon in Trinite toke vpon him oure nature, by whome the worſhines of mankind is much increaſed, & more fit then euer befoze to ſerue ech other, as in y<sup>e</sup> woꝝkes y<sup>e</sup> be diuine & properly by nature belonging to God him ſelfe. An other reſpecte why we ſhould by externall ſacramētes & mans miniſtery receiue grace & remiſſion of finnes, is y<sup>e</sup> ſingular reſpect had by God of oure infirmitie, as wel of minde as bodie. For the minde requireth in her aſſured deſeruing of damnation ſome external token, by which ſhe may haue good cauſe to hope of mercie and grace.*

*For*

Note wel  
this.



The cō-  
fort re-  
ceiued  
by the sa-  
crament  
of pe-  
nauce.

For to ~~whom~~ I know and assure my selfe  
that original sinne is remitted by Bap-  
tisme, when I haue once receiued the  
same, then I am in no further doubt of  
my selfe nor any damnation for that  
sinne, which by the promise of God I  
haue learned, shall be washed awaye  
therby, as by an external instrument in  
which he conueieth that benefite to my  
soule, if my selfe by indisposition and vn-  
aptnes doo not hinder the assured fruct  
therof. So where after Baptisme man-  
nes life is often defiled by greuous sin-  
nes, and God highly displeased therefore  
what an infinite treasure is it, and how  
greate a cōforte to haue an assured help  
therof, wrought so by mā's ministry in  
a visible action, that I may knowe (sa-  
ving for mine owne lacke of conueniēt  
disposition) my sinnes to be forgiven,  
and Goddes mercy and fauoure to be  
obtained againe. We may conceiue easily  
what a passing comfote it was to the  
parties that hearde sensibly, by the ont-  
warde wordes of Christes owne  
mouthe, chy sinnes be forgiven thee.  
For thoughte the sayd persōs beleving  
in Christ

in Christ, and lamenting for their sinne<sup>s</sup> past, might haue had some hope of remission by Christ, though he had sayed no suche thing vnto them: yet he that perceiueth not, what comforte of conscience, what inwarde ioy of minde, what reioysing of the spirite they must needes haue, that had Christes testimonie and blessing in playne terme, for the same purpose, he seeth nothing at al.

As for my selfe, good Christian Reader, I am not so free from sinne, wo is me therfore, nor so voyde of mannes affection, but as often I heare in the sacrament of penance the priest, who to me then is Christ in ful power of pardoning, saing the woordes of absolution ouer me, me thinke truely I heare the swete voice of Christ saing with authority: thy sinnes be forgiue thee. Whereof no mortall man shal euer forbid me to take hope and singular trust of remission of sinnes with the passing comforte that thereon ensueth. All these that are without Christes folde, seeke not to heare this voice, for all their load of sinne, from the heauenly and intecare

I      ioye



The euels  
vvich  
vvyll  
grovve  
in vvant  
of sacra-  
mental  
penance.

ioy whereof they be as farre, as from the conceiuing of the felicitie to come in heauen it selfe. But let them assure themselves, that Christ writeth with his holy finger al their sinnes, though to Christ they wil not now confesse them, whiles they refuse the power of remission that he both had, & hath in earth to the worldes ende: without which outward solempne acte of penance, man should either dispaire of Gods mercy, and liue in feare intolerable of euerlasting perishing, which ofte fal to timorous consciences, or elles, which is now of dayes more common, men would lyue in such passing presumptiō, and vayne securitie of heauen, that they would neuer till the very last breath of their euell tyme, either be sorry for sinne, or seeke to doo any good worke at al.

This time shal testify with me herin, and the very diuersitie that is betwen these oure corrupte conditions, and the holy studies and endenours of oure forefathers shal testifie: but the dayes that yet are to come, must e needes most feelee the smarte of it, when these  
that

that now haue the direction of other  
 mennes steppes shal be gone, by whom  
 for old discipline wherein they were  
 brought vp, some signes & remnantes  
 of vertue be continued in the worlde.

A greates  
 liklyhod  
 of the la-  
 mentable  
 state to  
 come.

For when they be spent, and oure pon-  
 ders that neuer heard of the Churches  
 discipline, but haue had their full swinge  
 in sinne, with the instruction of a moste  
 wanton doctrine, shal be the principall  
 of the people, if this diuision so long  
 continue (which God forbiddeth) into what  
 termes shal crueth and vertue be then  
 brought? We thinke I see before hand,  
 the lamentable state of thinges, and in a  
 maner beholde the fructe of our onely  
 faith, of this bolde presumption of  
 Goddes mercy, of removing the disci-  
 pline of penance, of refusing the one-  
 lie ordinance of God, for remission  
 of oure mortall sinnes. Euel are we  
 now, but a thousande partes worse  
 shal they be then, which in long nouse-  
 ling in this naughty learning of liberty  
 shal be in perpetuall woe, and haue  
 no feele nor sense thereof. And all  
 this muste needes followe vppon

I. the



the lacke of these outwarde actes and externall wayes of pardoning and punishing offences, appointed either for mannes present comferte and solace, or elles to kepe in awe the wantons of the worlde by the rodde of outward discipline, which in the Church hath ever especially bene obserued in the sacramēt of penance.

External  
sacramēts  
meet for  
the oute-  
ward  
man.

It were to tedious, further to declare how these external means of woorking inwarde grace and remission of sinnes, be necessary for y<sup>e</sup> outwarde mā, which is sometimes refreshed, other whiles bridled, by thinges answerable as well outwardly to the body, as inwardly to the minde. It is needlesse also to treat at large, how it is necessary for the one and visibible common welth of Chyistes Church, to agree together in all partes therof, and be notoriously knowē from all other sectes and sortes of peoples, that doo not professe Chyistes name, by the outwarde practise of all holy functions, by which God hath promised to giue grace, remission and sanctification to all his faithfull subiectes. All  
these

these cōsiderations with many the like,  
may serue and satisfy the quiet peacea-  
ble children of Chyistes Church, that  
haue learned to rest in Chyistes ordi-  
nauance, though the causes thereof be  
not to them opened.

As for other that are euer doubting,  
and neuer setteled in their faith: that al-  
wayes be learning, and yet neuer at-  
tein to knowledge: that had rather vn-  
derstand much, then beleue a litle: such  
felowes, I must not so much instruct, as  
by the scriptures and examples of all  
ages, controlle and confound if I may.  
Let them therfore be charged, that God  
hath not onely vsed frō y<sup>e</sup> creatiō of mā  
to bring vp al people that serued him, in  
some especial wayes of outward wooz-  
shipping, but hath also, these many  
worlds, deliuered mā frō original & ac-  
tual sins, by external sacramēts & sacri-  
fices, not without the priestes especiall  
procurement & ministry therin. What  
did circumcisiō instituted by God in the  
lawe of nature commāded to Abrahā &  
his seede & cōtinued so many ages, euen  
til Chyistes lawe tooke place? Did it not

2. Tim. 3.

Sacramē-  
tes als  
vvaies vs  
sed for re-  
missiō of  
sinnes.

Aug li. 6.  
cōtra Iul:  
cap. 3.  
Sacramē-  
tes in the  
lawe of  
nature.

L it after



Sacra-  
mentes in  
the lawe  
of Moys-  
ses.

Cap. 9.

Leuit. 17.

After a sorte remitte sinnes? was it any other thing, but an external worke in the face of the worlde? was it not ministered by man? Did it derogate any thinge to the honour of God, which by him selfe, for his owne glorie and name sake was ordeined? And afterwarde in the lawe of Moyses, which did drawe nearer vnto Christian vsages, by many actions of sacrifices and solemne rites instituted purposely to represent and foreshew y<sup>e</sup> state of our present Church: there we haue playne proofe of certayne outward orders instituted for procuring remission & pardon of sinnes: not without especial mention of the priestes ministry in euery of the sayd actions. wherof S. Paule speaketh to y<sup>e</sup> Hebrewes, in these wordes: *Omnia penè in sanguine mundari, ac sine sanguinis effusione non esse remissionem.* That all thinges were in a maner cleansed by bloude, and that no remission could be had without bloude. For so in the xvij. of Leuiticus, they were charged to abstaine from drinking of bloud: because, *sanguis animalium pro piaculo est,* the bloud of beastes stode for an expiation

piation and cleansing of sinnes . And  
 therfore, amongst the diuers orders of sa-  
 crifice, mencioned in the sayde booke of  
 their ceremonies, ther be diuers expre-  
 se wayes by sacrifice to purge mennes  
 sinnes: some for y<sup>e</sup> priestes sinnes, other  
 for y<sup>e</sup> Princes, & the thirde for the cōmon  
 peoples offences. And one way for their  
 sinnes committed of ignorāce an, other  
 for crimes wittingly done. Finally some  
 for thoughtes , and other some for euell  
 deedes , with many moe diuersities, as  
 you may see in the saied booke. In all  
 which it is euer exprested, that the priest  
 is not onely the minister in the saide  
 sacrifice ( as needes he must be ) but  
 also , with offering of the sayed ob-  
 lations for sinne , that he must make  
 prayer especiallie for the offenders ,  
 and euery of them seuerally , that  
 God may pardon them of that sinne,  
 for which they offer their sacrifice. For  
 allwayes after the forme and maner  
 of offering be prescribed , according to  
 the diuersity of the peoples offences,  
 it is added : *Rogabitque pro eo sacerdos*  
*& pro peccato eius, & dimittetur ei.*

L iij

And



And the prieste ſhal praye for him, and for his sinne, and it ſhal be forgiven him. And againe, *Agat pœnitentiam pro peccato, & offerat de gregibus agnam ſive capram, orabitque pro ea ſacerdos, & pro peccatis eius.* Let the ſoule doo penance, and offer a kidde of the flocke, or an ewelambe, and ſo the priest ſhall praye for that ſoule and the ſinnes therof.

Confession  
vſed to  
the priest  
euen in  
the olde  
lawe.

All which, doth not onely conuince, that Goddes wil was, that remiſſion of ſinnes ſhoulde be had, by external ſacrifices, penance and oblatiõ, and that not otherwiſe but by the prieſtes mediation, but alſo that there was an order euen then often in the olde law, that mā ſhould vtter his ſinnes, with the greuousneſſe therof and circumſtances: that according to the difference of the faultes the diuerſitie of ſacrifices and expiation might be vſed, and that the priest ſeuercallie might praye for the remiſſion thereof. In all which dooing, I will not now diſpute, whether a carnall Jewe that then had no further reſpecte, but to the preſent obſervation  
of thoſe

of those commanded Ceremonies and sacrifices, did obtaine therby remission of sinnes, by which the soule is recōciled to God: or elles only a freedō from some tempozall punishment due to the same by lawe amongst the people, or otherwise by Goddes appointmēt, but most sure it is, that the spirituall sorte, which from those sacrifices did not se- perate but include Chzistes bloud, in respect wherof, all their sacrifices had their force, though not so full as oures nowe haue, nor with so ample promise of Goddes grace: yet sure it is, y they by faith in Chzist, and yet not without those obseruatōs, which it was necessa- rie that they shoulde then kepe, were sanctified and purged verilie frō their sinnes, nor without the ministerie of the priest, whose prayer and sacrifice was requisite for the same purpose.

Neither were all externall wayes of Goddes worship and remission of sin- nes, abrogated by the Gospell, as some doe falsly sayne, but, to the external ele- mētes, that now cūe in the newe lawe be instituted for grace and remission of

sinnes

August,  
sup Nu.  
25. et Leo  
serm. 3.  
de nati.  
Domini.

External  
elements  
be not  
taken a-  
vay by  
the new  
lawe,  
but mor  
re grace  
ys put to  
them.



sinnes, Gods fauoure is giue & graun-  
 ted a great deale moze fully, & sanctifi-  
 cation moze plentifully. For els, let vs  
 with penance reiect baptisme, & al other  
 wayes of Gods seruice, y be not oly in-  
 ternall & separated wholly fro outward  
 elementes of water, bread, wine, im-  
 positio of hāds, oyle & such like: which,  
 if they dare not do, how cā they auouch  
 that God remitted not sinnes by exter-  
 nall sacramētes: or, not by the hādes of  
 priesthod: seing without y order, none  
 these holy actes cā be duely ministred.  
 Seing then y almighty god of his pas-  
 sing wisdō & careful prouidēce to wards  
 mā, hath remitted sinnes in al ages, as  
 by y ministrie of mā in outwarde so-  
 lēne ceremonies, as by circūcisio in the  
 lawe of nature, & by y same in Moyses  
 gouernmēt, besides many other sacrifici-  
 ces bled & cōmanded for diuers sinnes  
 actual both greater & lesse: how cā it be  
 otherwise, but there should be sacramē-  
 tes ordeined in y newe law: first for re-  
 mitting of original sinnes, & other of al  
 sortes at our first entraunce into Chri-  
 stes house, & thē an other, for moze gre-  
 nous

nous actual offēces cōmited by relapse after Baptisme. For ells y<sup>e</sup> lawe should not fully in figure foreshew y<sup>e</sup> truethe, & great grace of oure sacramētes to come, wherof lightlie, by Gods appointment it did beare a plain & expresse resēblāce.

But besides these forsayd sacrifices, in which finnes were after their maner remitted, there was an other visuall acte practised by y<sup>e</sup> priestes, which did more properlie prefigurate & represent our sacramēt of penaunce, & y<sup>e</sup> priestes authoritie in y<sup>e</sup> newe lawe, cōcerning y<sup>e</sup> iudgēmēt of oure soules, & y<sup>e</sup> exact discussing of oure misdeades. For neither circūcisiō nor sacrifice of olde had any face of power iudiciarie, & therefore could not exactly represent, oure priestes power giuē thē by Christ, for y<sup>e</sup> indgēmēt of our finnes. But y<sup>e</sup> autority giuē thē in y<sup>e</sup> lawe to discern, that by & separate y<sup>e</sup> leproous & vnclean persons, frō other y<sup>e</sup> clean of y<sup>e</sup> people, did plainly represent our sacramēt of penāce: wherunto by y<sup>e</sup> doctours it is oftē resēbled, wherin order is takē, y<sup>e</sup> xiiij. & xiiij. of Leviticus, y<sup>e</sup> authoritie & practise thereof being often allowed by

our

Iudiciarie power for remission of finnes prefigured in the old lawe.

Leuit. 13.  
& 14.



oure maister Chyſte, who obserued the lawes so hūblie therin, y he alwayes, after he had healed any such separated persons, sent them for all that to the priestes afterwarde, to offer their oblations prescribed by the lawe for the same.

Supra  
Epist.  
Iacobi.

And that this power of pronouncing the leapers to be sound or soze, to be separated or admitted to the companie of faithfull, did represent the power of priesthode, concerning the leprosie of oure soules not onely S. Bede, but S. Chrysostom also doth declare. For he talking of confession of sinnes to the priest, writeth thus: *Quamuis lepra immunditiam iuxta legē sacerdoti pandamus, atque ad eius arbitrium qualiter & quanto tempore inſerit purificari curemus.* The vncleannes of the more greuous leprosie (he meaneth deadlie sinne) let vs open to the priest, and according to his arbitremēt, how so euer he biddeth vs, and how longe so euer he commandeth vs, let vs seeke to purifie oure selues. And S. Jerome: *Quomodo ergo tibi, leprosum sacerdos, mundum vel immundum fecit, sic & hic alligat*

In Math.

*alligat, vel soluit Episcopus & presbyter, nō eos qui in fontes sunt vel noxij, sed pro officio suo cū peccatorum audierit varietates, scit qui ligandus sit, quiue soluendus.* Looke therefore (saith he) how the prieste maketh there in the olde lowe a person clean or vnclean, so here doth the Bishop or Priest binde or loose, not binding the innocent, nor loosing the guiltie, but when he hath heard the varietie and diuersitie of the sinnes, then he knoweth, whom to loose, and whom to binde.

This place is verie playne for confession and distincte rekening of enerie of oure mortall sinnes. The which the holy doctour proueth to be necessarie, because els the priest of God could not doe iustice in punishing & pardoning, but should of ignorance either binde the good or loose the wicked. In which case Almighty God that knoweth exactly the woorthines and vnworthines of all persons, will not allowe the priestes sentence that did procede of ignorance, but will him selfe giue iudgment according to the parties deserving

Distinct.  
confessio  
of mora  
tal syn  
nes pro  
ued to be  
necessa  
rie.



Note the  
differēce  
betwixt  
the priest  
office of  
of the  
olde la-  
we, and  
the prie-  
stes est  
the ne-  
we for  
this mat-  
ter.

seruing. For y<sup>e</sup> priest is but a minister of  
his sacramēt, & not y<sup>e</sup> lord & instituter  
therof, he must therfore cōform him selfe  
to Gods, wil whose place he there occu-  
pieth. For as y<sup>e</sup> priest in y<sup>e</sup> old law could  
not make y<sup>e</sup> cleā person to be vnclean,  
no more cā y<sup>e</sup> priest of y<sup>e</sup> newe law binde  
y<sup>e</sup> innocēt, or absolue y<sup>e</sup> person y<sup>e</sup> cōtinu-  
eth in sinne. Neuer y<sup>e</sup> lesse y<sup>e</sup> priest wor-  
keth more properlie vnder God tou-  
ching y<sup>e</sup> remissiō of sinnes, because he is  
here apointed y<sup>e</sup> minister of grace & re-  
cōciliatiō, then y<sup>e</sup> priest in the old lawe.  
For there in y<sup>e</sup> making of any man hole  
of y<sup>e</sup> leprosie, or other vncleannes, the  
priest had not to doe atal, but only whē  
was made hole by God, it was y<sup>e</sup> priests  
office to discerne y<sup>e</sup> same, to shew it vn-  
to y<sup>e</sup> peoole, & to admitte him againe in-  
to y<sup>e</sup> felowshippe of y<sup>e</sup> residewe, after ob-  
latiō made for y<sup>e</sup> purposē. For to them it  
was not saide, whō so euer you punish  
whith leprosie or make vnclean, he shal  
haue a leprosy, or whō soener you heale  
& make cleane, he shalbe whole: no such  
promise was made vnto thē. for it was  
enough, y<sup>e</sup> it might represent & haue some  
resem-

reſemblance of our Sacramēt of penance,  
 & of y<sup>e</sup> maruelouſe authoritie geuē in y<sup>e</sup>  
 new law to our priēſtes concerning y<sup>e</sup>  
 remiſſiō of ſinnes. For to oures it was  
 not ſaide, you ſhal diſcerne whō I haue  
 looſed alredie in heauen, & ſhew to the  
 world whō I haue reteined bound, or  
 not forgiuē in heauē: but, as S. Hilarie  
 ſaith, y<sup>e</sup> priēſtes ſentēce is made preiudi-  
 cial to God in heauē, not y<sup>e</sup> the priēſtes  
 forgiuē is firſt and then Gods after  
 ward as two diſtinct actions in time,  
 but becauſe y<sup>e</sup> priēſtes, is *prius quoad nos*,  
 as y<sup>e</sup> Philoſophers doe terme ſuch thin-  
 ges, & by y<sup>e</sup> priēſtes worke which is playn  
 to vs we ſtreight com to y<sup>e</sup> knowledg of  
 Gods like worke of remiſſiō in heauē,  
 which is *prius natura*, becauſe Gods ac-  
 tiō is y<sup>e</sup> principal, & māns muſt neceſſari-  
 ly depend thereon. But ells both Gods  
 worke & māns run ioynely together in  
 remiſſion of ſinnes, as al inſtrumēt al &  
 ſecōdary cauſes neuer make a ſeuer al ac-  
 tiō frō y<sup>e</sup> principal, but they cōcur ioynt-  
 ly to euerie effect, as it is moſt plain in  
 all ſacraments whereby God worketh  
 grace, y<sup>e</sup> which grace, as it procedeth frō  
 God, ſo it cometh by māns ſernice, not by

Conſider  
 vvel  
 how  
 the  
 vvork  
 of God  
 and man  
 ioyned  
 together  
 is all ſa-  
 cramentes



Distincte operation of the principal, and the seruing and secundarie causes, but in one worke and vndiuided operation of them both. For in baptisme God woorketh not the remission of original or actuall sinnes first, and then sendeth the partie to the fount afterwarde, that the priest therein may declare what God hath wrought before, or to worke the same againe, that so the partie might haue a double grace of remission, first by God, & then by the priest: for that were foolish to surmise. But God by the priestes ministerie and the sacrament both remit sinnes so, that the action hereof, at once fitly may fall vpon them both.

And so it is in penance, where God the principall, and the priest the secundarie or seruisable cause ioyntly forgive to gether. For so the wordes of institution of this sacrament, doe moste plainly couince: whose sinnes you shal forgive, they be forgiven: he speaketh in y present tense, as though he would say, as you forgive them, or retein the, *ipso facto* I forgive them, or retein them.

And

And therefore, sauing the honour of the Maister of Sentences, he had not good consideration when he did holde (as some other did after him) that first māns finnes be remitted by God in his contrition and purpose to come to the Sacrament: and afterward, the same remission to be declared by the Priest, and as it were confirmed by his approbation in confession: being therein partly deceived by the saying of S. Hieron before alleaged, whome he tooke, perchance, to haue compared in al respects, the office of the old Priests, for the viewe of the vncleane, and oures of the new lawe, in the iudgemente vsed vppon mans finnes: and partly, as I take it, by a sentence of S. Augustine, which compared together the receiuing of Lazarus by Christ, and the Disciples loosning his bandes, to Christes pardoning of our finnes first, and then the Priests loosning the same afterwarde in the face of the Church.

The Maister of the Sentences his error.

This, to be shorte, is a peece of S. Augustines sentence: *Quid ergo facit ecclesia, cui dictum est: Qua solueritis in terra,*

De verbis Domini. ser. 3.

*M erunt*



*erunt soluta: nisi quod ait Dominus, soluite illum, & finite abire:* what doth the Church then, to whom it was said: what so euer you loose, it shalbe loosed? Marie, shee doth that vvhich our Lorde saied, loose him and lette him goe. wherin S. Augustin meaneth nothing els, but that Christ is the principall agent, and that he proprie doth geue life to the soule, the Prieste for all that, being his seruant and minister therein, and therefore by nature is a later agēt, in the same woork, whiche els, as I haue proued ioyntly pertaineth to them both, for that the effect of a Sacrament commeth not to any man til it be receiued, excepte it be in certaine cases of necessitie, where the parties can not obtaine the external vse of the appointed elemente, though they earnestlie desire the same.

But how the olde Priests office touching the Lepers of the law, representeth our Sacrament of the Priests ministerie in the newe Testament, & how sacre ouers, whiche is the trueth, excelleth

celleth that whiche was but a shadowe of oures, Sainct Chrysostome dooth excellently declare: and therewith fullie may put out of doubt all men, that our Priestes properlie woorke remission of finnes, as Ministers in the same Diuine action, and not as declarers or approuers of that effecte, whiche before was wrought by God him selfe. Thus he saith: *Corporis le-*

*pram purgare, seu verius dicam, haud purgare quidem, sed purgatos probare, Iudeorum sacerdotibus solis licebat: at vero nostris sacerdotibus, non corporis lepram, verum animæ sordes non dico purgatas probare, sed purgare prorsus concessum est: Quamobrem meo iudicio, qui istos despiciunt contemnuntque, multò sceleratiores ac maiori supplicio digni fuerint, quàm fuerit Nathan unà cum suis omnibus. That is to saie: To purge the leprosie of the bodie, or elles to saie as it was in deede, not to purge, but to discern who were cleane, was graunted onely to the Priestes of the old law: but it is fullie graunted to our Priests not to purge the bodily lepro-*

*De Sacerd  
Lib. 3.*

Priests of the olde law, did but discern the lepre of the body, Priests of the new law purge the filth of the soule.



lie, nor to shew who are cleaner purged, but verelie to purge the very filth of mans soule. Therfore by my iudgement, who so euer doe contemne or dispise them, they are muche moze wicked and moze worthy punnishmēt, then the disobedient Dathan with al his companie. Thus saith this holy Father, with many woordes moe, which were worthy al consideration, and remembrance in this case, if the matter were not so abundant, that it may not suffer ouer long abode in one place, lest iniurie be done to other braunches of the cause, no lesse necessary to be known for ful vpholding the truth thereof.

Now vpon al this foresaid declaration, it may be wel vnderstanded, that our Aduersaries haue smal reason in reprehending the ordinance of God, who is proued in all ages and diuersities of lawes, to haue geuen grace and remission of sinnes, not only by externall elements, and actions of diuerse ceremonies, Sacramentes, and sacrifices: but also euer to haue dispensed the said benefites, by mans seruice and ministrie,

sterie, without al dishonour of his personage, or diminishing his own propre interest and right therein. And so much more hath he vled in the newe lawe of the Gospel, the ministerie of y<sup>e</sup> Priests and external sacramentes, to the procuring of the saied benefites, by howe much more, our law, our sacramentes, our sacrifices, and our Priests, be glorified and preferred in respect of y<sup>e</sup> olde, and haue the more abundant blessing of the spirit, and Chyistes bloud, whiche by these conduites, most largely flowe to al mens soules, that despise not the blessed benefite thereof.

Chrysost.  
ibidem.

Yet if they wil not be satisfiied herewith, because thei surmise our new law to be so spiritual, that man may looke for nothing at mans handes, but al immediatly of God and his spirite, for by him they wil be taught the meaning of the scripture, by him they wil be baptised, by him they must haue remission and absolution, and at length they are become Anabaptists, and refuse to obey Brelates of the Church, and Princes of the world, because by God they will

Spiritual  
contemners of  
mans ministerie.

It is onl



In. Pros  
log. li. i.  
de doct.  
Christ.

onely be ruled and punnished for their offences. Against such prond cogitations, as S. Augustine tearmeth them, God hath purposely, to teach humility and obedience one to an other, both in tempoꝛal causes, and especially in spiritual matters pertainiꝝg to mens sinnes and soules, he hath ( I say ) for the noust, not onely instituted these waies of baser creatures vsed in y<sup>e</sup> sacramēts, to attaine his grace by, but also hath made man, the maister almost and executor of his meaning in y<sup>e</sup> same, whose seruice he vseth so much for our saluatiō y<sup>e</sup> he stickeꝝ not to sēd his most chosen & dearest enen of those daies of gracc and plentifulnesse of the spirit, to be instructed by man, and made ready for his ministry no otherwise but by man.

Note the  
practise  
of God,  
for the  
cōfirma-  
tion of  
mans mi-  
nisterie.

A strange thing surely, and to be wel noted for this purpose, not onely of our Aduersaries for their confusion, but of the good studious Readers for their instruction: howe that Paule being prostrate, and miraculoussie called by Iesus Chrestes owne voice, was yet sent by Christ him selfe, to confirm the

authoritie of his Priestes, to Ananias, of him to receiue as well instructions, as the Sacramentes of the Church, for his incorporation to the faithfull, and remission of all his finnes past.

Aa. 9.

And againe, that Cornelius, though his prayers were hearde, and his almes acceptable to God, and an Angell sent vnto him to declare the same, whiche was a signe of high reputation, was yet charged to goe to Peter, of him not ouelie to receiue the Sacramentes, but also by his instruction to learne, what to beleue, what to hope, and what to loue, saith Sainct Augustine. The Eunuche, might by

Ibid. 10.

God him selfe in his owne countrie, haue bene schooled or sanctified, and yet it pleased his Maiestie so to vse the matter, that by Philip bothe the sense of scripture, and the Sacramente of Baptisme should be vnderstanded and receiued at once.

Ibid 2.

So hath God in all ages confirmed the authoritie of his holie Priestes and Ministers, & so hath he ener checked by his own holy examples the presumptu-



ous temptation of man, who euer hath disdained mans office & ministerie for his own saluation. Therfore let no mā marueil, why Christ hath geuē authoritie to man to forgeue sinnes, seeing he hath from the beginning, not remitted ordinarily otherwise then by mans seruice, nor any waie els, for y<sup>e</sup> most part, but by external actes of ceremonies, sacraments, and sacrifices, that we may learne thereby humility, and obedience to Gods ordinance, by the warrante whereof they al (as I haue proued) challenge al maner of interest in y<sup>e</sup> gouernment of our soules.

Much more might be said out of diuerse holy Fathers, muche out of the decrees as wel of Bishops as Councels: the authoritie whereof no Christiā Catholicke did euer reiect. In Lateran, in Florence, and in Trent Councils, Penance is decreed to be a sacrament: and of necessitie to al such as fal into deadly sinne after Baptisme. The minister thereof by their holy determination, is a Priest laufully ordered: the remission of sinnes is in them al, challenged to be  
his

Can. 21.  
Tract de  
Sacra.  
De Poen.

his right, not only by declaration that God hath or will pardon them, nor by the preaching of the Gospel, nor any other waies newly deuised by the Diuel to delude Chrestes ordinaunce, and misconstrue his plaine woordes: But properly is the Priest proued, to be the minister vnder God of reconciliation, and therefore, may by his woordes, absolute men, in the said sacrament, of their sinnes, as in Chrestes own steed, whose honourable iudgement seat, by his commission, and the holy Ghostes assistace, he doth lausfully possesse.

And so surely, doth Gods ministers hold this power and preheminence, that no power or dignitie of man could ener be so wel warranted and approued by Gods owne woorde, and practise of all ages and nations christened, as this is. All the Princes in earth, though they reigne ful righteously, can not yet shew the tenth part of the euidence, y Gods Priests can doe, for their title of remission of sinnes: and it booteth not mee in this my base state to admonish them though I hartely wish thei would consider

The spiri  
ritual me  
holde by  
more  
cleare eu  
dence the  
any tem  
porall  
Prince.



The issue  
of heresy.

sider it, that the contempte of spirituall  
iurisdiction and the dignitie of Priest-  
hode, falleth at length to the disobedi-  
ence to all temporall power, and wic-  
ked contempt of ciuile gouernment al-  
so: as in these disordered daies, we may  
to our great grief behold, when, vnder  
pretence of religion and Gods woord,  
wherof they haue no more respect sure-  
ly then the Denill him selfe hath, they  
haue disobeyed not only Peters keyes,  
but also Cesars sword. Neither lette  
any man thinke, that, where the bands  
of conscience, the awe of Gods maiesty,  
the feare of Hell and damnation, the  
hope of heauen and saluation is remo-  
ued, that there can be any ciuile obedi-  
ence long. Feare of man is much, flate-  
tery of man is more, but bond of con-  
science passeth them both. Thus ther-  
fore haue Gods Priests made accompt  
of their calling, and long practised  
power of remitting and retei-  
ning the peoples  
offences.

Here

Here it is proued, that by the right of the Priest in remitting finnes, the duetie of all Christian people doth necessarily rise for the confession of euerie of their mortal finnes vnto him: as the same is also proued by the doctrine of all holyc Fathers of Christes Church.

### The tenth Chap.



**A**Nd now I must aduertise my louing brethren of the necessary sequele hereof, which to some I know, seemeth so hard and vnpleasant, that the very consideration thereof hath driuen many, that haue not felt the sweetnesse of Gods Spirit, by whiche euery of his commandements be they neuer so rough in apparence, are made easie and delectable, to the feare, misliking, and lothsomnesse of the Sacramente of Penance. whiche, as it is, for other causes many, much abhorred of the wicked



Vvhy  
confessiō  
is coured  
so burde-  
nous to  
many.

Consider-  
ations to  
be had for  
remouing  
the impe-  
diments  
of confes-  
sion.

sons lately departed out of the Church  
and of some worldly Catholiks to, that  
be not so zelouse in following truth, as  
they be desirouse to know truth: so it is  
moste lothed and feared, for that in it,  
there is required a distinct, simple, sin-  
cere and plaine confession to be made of  
euery sinne that is knowen or suspected  
to be mortal, vnto a Priest, whiche is  
the laful minister of the same Sacra-  
ment, with such diligent and exact exa-  
mination of our consciences, as a mat-  
ter of such importāce doth of reason re-  
quire. This is the great offence and  
staie, that the weaklinges of Christs  
Church doe so earnestly respect: and so  
long they shall be vexed and molested  
in mind with the sore remembraunce  
thereof, as they do not proue the swete,  
gracious, and incomparable effect en-  
suing most assuredly thereon: so long  
shal they stumble at so small a straw, as  
they doe not feele the burden of sinne,  
feare the paines of hel, follow the qui-  
et of conscience, foresee the dreadful day  
of iudgement: so long shal they be bash-  
ful to submit them selues, to one mans  
most

most close, secreat, meeke and merciful  
 iudgement, as they feare not the infinit  
 shame, open horrible confusion, & euer-  
 lasting rebuke before God, Angel, ~~Man~~,  
 and Diuel, at the seat and sentence that  
 shal be pronounced in the face of al crea-  
 tures, which must fall to them, that close  
 hyppie vnder couer and compasse of their  
 conscience, such a number of manifolde  
 sinnes, wherof in that day both accorde  
 and confession must be made to their ve-  
 rtermost confusion. Finallie, so long  
 shal mā's wil and corrupted nature dis-  
 obey Gods ordinance herein, as he ear-  
 nestly and humbly seeketh not by prai-  
 er at Chzistes handes, the grace & gift  
 of obedience and repentāce: for as y ful-  
 filling of euery of Gods commaunde-  
 mēts, can not otherwise be had, but by  
 his special fauour, so saith S. Augustin,  
 or as som think rather Fulgentius: *Fir-*  
*missimè tene, & nullatenus dubites, neminem*  
*hic posse hominem penitentiam agere, nisi quē*  
*Deus illuminauerit, & gratuita sua misera-*  
*tione conuertit.* Hold this for an assurāce,  
 that no man can here do penance, ex-  
 cept he be illumined and conuerted  
 there-

De fide  
 ad Petrum.  
 Cap. 31.



theavnto by his singular mercy. Neither doth this Doctour mean of any other way of repentāce then is vsed for mortal sinnes after baptism in y<sup>e</sup> sacramē of y<sup>e</sup> church, putting there, in a manner by expres words a double sacramēt, one for original sin, y<sup>e</sup> is in childzē only and y<sup>e</sup> he calleth *Sacramentū fidei*, y<sup>e</sup> other for sinnes afterward cōmitted, whiche he termeth, *Pœnitentiam*, Penance.

And let no man think y<sup>e</sup> true repentāce can be in any oz effectual for the remission of sinnes, if he followe not the appointed ordinance of God for remission of sinnes. For I dare be bold to say, that, as since the time that our Saviours words tooke place: *Nisi quis renatus fuerit*; Except a man be borne againe of vvater and the holy Ghost, he can not enter into the kingdom of heaven that since these words, no mā can be saued without Baptism: so likewise since Christ spak these woordes, vvhole sinnes you doe forgeue, they be forgeue I dare say neuer mā was saued, nor can be saued, y<sup>e</sup> either cōtēneth oz neglecteth cōfession, oz earnestly seeketh  
not

not for it, if he fall in relapse of deadly crimes after his baptism. I wil speak it plainlie, because I woulde haue it thought on earnestly. As no mā ordinarily cā be saued without baptism: so can no man ȳ euer after Baptisme, cōmitreth deadly sinne, be saued without sacramental cōfession, or ȳ earnest desire & seeking for ȳ same. This may seme sharp to some, but this wil proue true to al cōdemners of Gods ordināce. For whē so euer God worketh his gistes & grace amōg inē, by any ordinary means appointed for ȳ purpose, it is great sinne to seeke for ȳ same either without it, or to presume to haue it at Gods hāds otherwise thē he hath prescribed: But ȳ sacramēt of penāce, & cōfession made to ȳ priest, is ȳ appointed meanes ȳ God vseth in his Church for remissiō of mortal sins: therefore who so euer thinketh to haue remissiō immediatly at Gods hand, he shal first be voide of his purpose, & then further be charged of high presumption & contēpt of his wil & ordināce. The remission of original sins as properly pertaineth to God, as of mortal sinnes



sinnes, yet because Christ hath instituted a Sacrament as an instrument and meanes to conuey that singular benefit to man, he that would not claime the same immediatly at Goddes owne hand, and therefore neglecteth the Sacrament of Baptisme, or would minister it to himselfe, without the Priestes office, he should neuer obtaine remission of his original sinne, but add to that, high presumption and disobedience of Gods commaundement, whiche of it selfe without original sinne were damnable.

Matth. 11.

Esai. 43.

And yet me thinke, I heare alreadie the sound of the deceitful voices of our Preachers: It is Christes blood that remitteth sinnes: Come to me all ye that be heavy loadē, and I shal refresh you. I am he, saith the Lord, that putteth away thy sinnes, with a thousand such like: as though Christes blood did not stand with Christes ordinances and Sacramentes, as though they came not to Christ that kepe the way of his wil and sacramentes to come vnto him: as though, God did not remitte  
those

those times which in his name, and in his sacramentes, and by his appointed minister, be remitted. Protestant, say plainly, wilt thou refuse baptism, because Christes bloude washeth away originall sinnes? If thou darest not openlie so preach, althoughe couertly thou may chance so intēde, how darest thou deceiue the people, and drawe the from penance and confession, because Christes bloud doth remitte sinnes? For if the one sacramēt, maye stād with the honour of God, and with all those places that thou bringest so deceitfullie out of scripture, why maye not þ other, seeing both are proued alike to be instituted of Christ? For the same selfe sauour which sayd: Come to me ye that be loaden, and I shall refreshe you: he and no other said, excepte you be borne of water and the holy ghost, ye can not enter into the kingdom of heauē. The same God that sayde: I am he that putterh awayethy sinnes: saith nowe to the Apostles and priestes, whose sinnes you doe forgieue, forgiven be they. The same Spirit of God that saied in

the

If remis-  
sion of  
sinnes in  
baptism  
may stād  
vvith  
Gods ho-  
nour, so  
maye ye  
in the  
sacr. of  
penan-  
ce.  
Math. xx.

Ioan. 7.

Ezai. 43.

Ioan. 20.

Plal. 103.



Iaco. 5.

Origin.  
himil.2. super  
per leui.  
Beda so,  
per hunc  
locum.The he-  
retikes  
practise  
in mil-  
sing  
Godes  
vvoord.

the prophet, Cōfesse your selues to the Lord, for he is good, sayd now againe in the Apostle, confesse youre finnes one to ā other, that you may be saued. By which he meaneth not, as Origen, venerable Bede, and other doo declare, so much brotherlie acknowledging, for counsell or other causes, the greife of minde eche man to his felowe, as he doth the order of sacramental confessiō, to be made vnto Goddes priestes, as it may wel appeare by the circumstance of the letter. For there he had willed them to sende for the priestes of the church to annoile them, and straight after addeth this alleadged texte of confession and prayng ouer the sicke.

The which place the Heretikes saw to sound so many waies, as wel, towar des the sacrament of extreme Vnction, as the sacramēt of confessiō, both which they haue vnworthelie abandoned, that they thought it not amisse, either to denie the Apostles authoritie & the whole epistle, as no peace of holy scripture, as Luther & other did, or ells which was after thought more handsom conuician-

ee, to corrupt the texte, & write in steade of, send for the priestes of the Church: thus, cal the elders of the congregati- on. For they thought it might sounde euell, to haue in one sentence, priestes, Church, confession, remission of sin- nes, realease of paines for sinne, anoi- ling, prayng ouer the sik, and so furth.

But that thou maist see, good Chri- stian Reader, the necessitie of confession the better, & y it is not growē to suche a generall practise and opinion of ne- cessitie, vpon any charge geuen by man or positine lawes marke well with me: that it dependeth directly vpon Chri- stes owne woordes, whose sinnes you doo forgiue, they be forgiuen, and whose sinnes you doo reteine, they be reteyned: And therefore sacramentall confession to be of Chrestes institution. For if Christ gaue power to priestes to forgiue, or to reteine mens sinnes: then there must needes be some subiect to their power and iudgemēt: els in vaine were so large a cōmissiō of binding and loosing mens sinnes, if the right of y power did not necessarily charg al men

The neces-  
sitie  
of Con-  
fession  
standeth  
not on  
positiue  
lawes,  
but by  
Chrestes  
institu-  
tion.



that haue suche sinnes, to be subiect to their binding and loosing. Therefore this is a cleare cause, that in the verie same woordes, that the power was deliuered to them, the bonde of obedience was also prescribed to vs. So that after that daye, no sinnes mortall could ordinarily be loosed, but by them, and that sacrament, which in their ministrie he then did institute.

Hilar. su  
per hunc  
locum.

And that is yet more euident by the second parte of Chriftes sentēce, where he sayeth: whose sinnes you doe reteine, they be reteined. The which woorde *retinere*, by S. Hilarie signifieth, *nō soluere*, or *nō remittere*: to reteine is as much as not loose, or not to forgive. wherupon, by Chriftes expresse woordes it ensueth, y<sup>e</sup> whose sinnes the priest doth not forgive, they be not forgiven, and therefore, that euerie mā being guilty of deadly sinne in his cōsciēce, is subiect to y<sup>e</sup> priestes iudgmēt, by y<sup>e</sup> plaine termes of Chriftes owne woordes.

Maye we must wel note, y<sup>e</sup> the priest hath in other sacramentes, & namely in Baptisme, a right in remitting sinnes  
both

both original and actual, but there, in þ  
 graund pardon of al that is past, he is  
 not made a iudge, or a correcter: because  
 the Church can not practise iudgment  
 or exercise discipline vpon the peniten-  
 tes, for any thinges doone befoze they  
 came into the houshold, and therefore  
 can appoint the partie no penance nor  
 punishment, nor binde him according  
 to the diuersitie and nōber of his fault-  
 es, nor can make serch exactlie of al his  
 secrete sinnes by him committed, that  
 the sentēce may procede according to þ  
 parties desertes, but only vpon his se-  
 king that sacrament to minister it vnto  
 him, according to Chyistes institution:  
 whervpon without any sentence of  
 remission giuen by the priest, as I ab-  
 solve thee, or such like, a pardon ge-  
 neral of all his sinnes committed, if he  
 come thither qualified, most assuredly  
 ensueth.

But now, in the other sacrament, of  
 penance, not onely pardon of sinnes,  
 but punishment for sinnes, is put in þ  
 Apostles and priestes hādes, which can  
 not be don without iudiciarie power.

Marko  
 the differ-  
 ence  
 betwixte  
 te the  
 priestes  
 office in  
 remis-  
 ting sin-  
 nes by  
 baptisme  
 and pe-  
 nance.

Concil  
 trident  
 Cap. 2.  
 sess. 14.

Damas.  
 de or-  
 tha fide  
 li. 4. Ca. 9



and exact examination of the penitent: because Christ would, that, if any did greuously sinne after Baptism, he should, as it were, be conuèted befor his iudgement seat in earth, in which as in his roome he hath placed the Apostles and Priests, as is alreadie proued. And therefore, mens sinnes must in this case be knowen, with diuersitie of their kindes, and encrease, by diuersitie of place, time, person, nùber & intent. For without this particular intelligence, can neither the appointed iudges of oure soules doe iustice, nor the penitent receiue iustice for his offences. Therefore it is euident, that seing this holy order is authorizhed not onely to remit sinnes generally, as in Baptisme, but also placed with al power ouer vs as y<sup>e</sup> iudges of oure sinnes we must needes by force of Christes institution be dyne to acknowledge & cōfesse al our sinnes to y<sup>e</sup> priest so sitting in iudgmēt vpon the examinatio of our cōsciēces. For no mā euer took vpon him, not in ciuile causes to determing and giue sentence in the matter, whereof he hath not by some means

mevnes oz other, perfit & particular instruction, and in causes criminall much lesse, because the importāce of the matter is much more. Then in Gods causes and cases of oure conscience, and in thinges belonging directlie to mans everlasting wealth oz woe, which is y<sup>e</sup> life oz death perpetuall of our soules, there, if either negligence in y<sup>e</sup> iudge in searching our sinnes, oz cōtempt in vs in declaration, opening, confessing, oz cleare vtterāce of thē, doe hinder y<sup>e</sup> righteousness of Gods iudgmētes executed by the Priestes office, oz drining thē to giue wrong sentēce of delinery & remission, there the perill is exceding great, & y<sup>e</sup> dānger well nere dānatiō perpetual.

Neither may we thinke, y<sup>e</sup> this authoritie and approued power of Priestes, concerneth onely the opē offēces, which by witnesse and proufe may be conuincēd, and deferred to the publike Magistrates of the Church, as some Protestantes, confounding al places of like woordes and termes in Scripture, doe. wherein they cōsider not, that the perfectnesse of the Gospell teacheth



1. Cor. 11.

man willingly to accuse, condemne, and iudge him selfe, that he be not iudged of oure Lorde. Neither doe they weigh, that this iudgment of oure finnes, though it be ministred by man, is yet the feat and courte of Christe, to whom it no lesse pertaineth, to binde or loose oure secret finnes, then oure open offences. And he without exception, committed remission of all maner of finnes vnto the Apostles and priestes, saing: Like as my Father sent me, so doo I sende you: But Christ was sent to heale the contrite and sorowfull of all finnes, priuate and publike: therefore al maner of offices, be they neuer so secrete, belong to the priestes not onely pardon, but also correction and punishment, wherof, because they be men, they can not iustlie discerne or determine, to remitte or reteine, giue pardon or gene penance, except they be confessed by the parties penitent. Christ him selfe, perfectlie seeing all diseases both of body and soule, and the inward sorowe & sute of euerie mans harte, yet sayed to the sicke man & blind: *Quid vis faciam*

Marc. 10.

Note  
vvel.

*faciam tibi?* what wouldest thou haue at my handes? And shal the priest being a mortal man take vpon him to giue sentence of y<sup>e</sup> diseases of oure soules, before he know them, or pardon him that will not shewe vnto him, wherin & for what sinne he asketh a pardon? Furthermore the sinnes of manns cogitation, that cā not be discerned by the priest, without the confession of the party, be often no lesse greuous and dānable before God, then the opē offences: therfore ther may be no doubt, but Christ hath ordeined mercy, as wel for them, as other that be actually committed, and subiect to the sight of the world, but yet no otherwise but by the sacrament of penance, in which, without exception, the priestes haue power to remitte or reteine sinnes as wel priuate as publike. Therefore y<sup>e</sup> same secrette sinnes being subiecte to y<sup>e</sup> Churches iudgmēt no lesse thē y<sup>e</sup> opē, they must needes be vttered & cōfessed, or els they cā not be released, much lesse haue any enioyned penance for them

But it is mere wꝛāgling of oure Adversaries in so plain a case, and folie in  
all



Note well  
the difference  
between  
the ciuile  
iudgement  
and the  
sacramen-  
tal.

al other to doubt, whether secret offences, euen committed in thought onely against the two last commandementes forbidding vnlawfull coneyng and desires of the minde, be properly subiect to the priestes iudgement, seing they can be no otherwise released, but in the sacrament of penance, and sincere confession of them. For here is practised a iudgement, not of ciuile Magistrates, which onely punish by lawes of all nations actually committed faultes against the weale publike, but of soule and conscience, which properly pertain to the cure of priestes, as they properly occupie Christes owne roome, to whose pardon or punishment, not onely open sinnes, but also priuate offences, either in dede or thought committed, doo in like pertain. For eternall Penance, or publike, is rather vsed to satisfy the Church of her right, in which sinnes can not openly be committed, but to the greate offence of her children, and therefore muste in her, by publike Penance be corrected, for the example of discipline,

pline, and prouiso of the like finnes to come.

Moreover the sacrifices of the olde Lawe were in many cases doone by the priestes, as well for priuate finnes as open, whiche coulde not be without the confession of the penitent: ergo, much more the secrettes of oure soules be subiect to oure priestes, to whom Christ hath giuen al iudgement. Yet al this notwithstanding, there be some that kepe them selues by vaine excuse of sinne, fro y very principal point and pith of this sacrament, which is the particular examination of a mannes finnes committed by thought, woorde, or worke, & wil yet draw backe, & hold, y a general cōfession is enough with termes vniuersal, acknowledging a mans selfe to haue finnes by minde, woorde, & deede, though he expresse not the seuerall pointes therof. But this opinion is cōfuted, both by al the foresaid reasons, and other, as a most absurde and wilful maintenaunce of sinne. For by this rule, he that killed and murdered thousandes, shoulde confesse no more after his



Confession by a general clause is not sufficient to saluation nor aunſwerable to Christs meaning.

his wicked actes then before, nor no more then the innocentest man that liueth. Dauids weeping and confession shoulde haue bene one after his dooble deadly sinne committed, as before in his innocencie. Peter should not haue more bitterly wept after his forsaking of his master, then before. Neither should our confessions then pertain more to ourselues then to other, who by like general clauses may cruelly make the like & the same confession: as it is now in the Church of England. But the holy King David confessed not sinnes common to himself and other men, but my sinne, my wickednes, my impietie, saith he, and this in confessing to God that knew already his sinnes: How much more now, where Gods iudgement is exercised by man, that cannot discerne oure fautes him selfe, must we confesse oure sinnes, that he may rightly iudge thereof?

Penance must be doone for euery of oure sinnes. So Peter prescribed Simon the sorcerer, when he attempted to haue bought the gifte of Goddes Spirit, that he shoulde doo penance for  
that

that especial greuous crime: *Pœnitentiam* age, saith he, *ab hac nequitia tua*. Doo penance for this thy wicked attempt, if perchance God wil forgiue thee this abhominable inrent, The mā was baptised not long before, and then no suche penance was prescribed for his most greuous and blasphemous practises of Picromancie & witche crafte lōg exercised before. But now after he was of y<sup>e</sup> howsholde, euery sinne that is greuous must seuerally be cured. wherein this noughtry packe Simō Magus, is a thousand partes more religious thē our newe maisters. For he desired the Apostles to pray to God for him y<sup>e</sup> this sinne might be forgiuē him, wher these care no more for y<sup>e</sup> priest or Apostle concerning their sinnes, then they doo for dogges.

Againe S. Paule did not onely confesse his sinnes by a general clause, but acknowledged his owne sinnes, wherein he in his owne person had offended, he confessed he was of all sinners greatest, that he had persecuted the Church of Christ, that he had obtained commission to attache them that belened

A. 8.

to pray to  
Ios. 1. 1. 1.

1. Tim. 2.



Act. 19.

belened in Christs name, and so furth.  
 Suche as were faithfull also at Ephesus,  
 as we reade in the xix. of the Actes,  
 came to the Apostles, *Et confitebantur actus  
 suos*, and confessed their owne proper  
 actes and misdeades, In so much, that  
 certeine which had folowed vnlawfull  
 artes, as Magike, Necromancie, and  
 such like curiositie, confessed their faulces,  
 and burned their booke before all the  
 people.

If the priestes had nothing elles to  
 doo with oure sinnes, but as they had  
 in the olde lawe to doo with the leprons  
 persons, that is to say, should onely  
 discern, which were by God remitted  
 or not remitted, they coulde not that  
 doo, excepte they sawe the variety of  
 the sayde sinnes, by mans confession.  
 But now seing they haue further in-  
 terest in oure matters, and must pro-  
 perly both pardon and giue iust pe-  
 nance for sinne, how is it possible, they  
 should doo this without exacte know-  
 ledge of euery of oure greuous offences?  
 In deed a general confession, suche as  
 is often made in diuine seruice to God  
 or his

The be-  
 nefite of a  
 generall  
 Confessiō

of his priestes, such as be Catholik, doth  
 some times, take away the common in-  
 firmities of oure sinfull life, that oure  
 light trespasses be not imputed to vs,  
 of suche, as we haue so forgotten, that  
 we can not by any conuenient search,  
 cal againe to oure remembraunce: But  
 other greater crimes and deadly sin-  
 nes, for which the sacrament of disci-  
 pline was instituted, and the priestes  
 iudgement seat erected in the Church,  
 are not discharged before God, with-  
 out seuerall contrition, and distincte  
 confession, with ready intent of the pe-  
 nitent to accomplish such fructes of pe-  
 nance, as by the priest shal be appoin-  
 ted for the satisfiing for his sinnes.

And what a merueilouse disorder  
 is brought into Christes Church,  
 by playne flatterie of oure selues here-  
 in, whiles we holde that this ge-  
 nerall confession is sufficient, we see  
 by experience of these oure euell dayes,  
 where there is nowe putte no diffe-  
 rence betwixte small offendours and  
 mozte greuouse sinners, no diuersi-  
 tie of penance, no moze sorowe in  
 one

The fruite  
 &c of this  
 new do-  
 ctine.



There  
must be  
in pena-  
unce som  
represen-  
tation of  
Goddess  
iudgmēt  
to come.

one then in other, no confession of the  
most wicked, no more then of the smal-  
lest sinner, or most honest liuer. A com-  
mon murderer, a filty hoozemunger, a  
daylie drunkerd, a false robber, a greedy  
extorcioner, confesse as litle, doo as litle  
penaūce, lamēt as litle, yea a great deale  
lesse, the y honest sorte of people doo, for  
much more smal & fewer faultes. All mē  
repose them selves now of dayes, so  
much in Christs passiō, and their onely  
no faith, that they will neither confesse  
to God nor man, neither sigh nor so-  
row, nor doo satisfactiō for their finnes.  
Well, let al men be assured, that God in  
the next world will not goe by generall  
chapters, but will haue an accompte of  
all our proper woorkes and misdedes,  
till it come to our idle woords & vaine  
thoughtes. The which iudgement, be-  
cause Gods Churches & Ministers sen-  
tence, to whom Christ gaue all iudgmēt  
of our finnes in earth, doth most clear-  
ly resemble, we may be out of doubt,  
that the like particular discussing and  
examination of oure owne selues, here  
before his ministers, must needs be  
had,

had, that we be not iudged of owre Lotde in the life to come.

And this particular discussing **S. 1. Cor. 11.** Paule ment by, when he commended vnto the Corinthians, and by them commanded all Christian mē to proue, trie, and iudge them selues, especially afore the receipte of the blessed Sacrament of Christes body and bloude, which requireth moste puritie of life in the receiuer, that can be. For to attempt to receiue the holy body of Christ before we haue in contrite maner confessed oure selves, and purged oure consciences, by y<sup>e</sup> iudgemēt of Christs Church, of the guilt of deadlie sinne, is exceeding damnable to vs, and much dishonoure to Christes owne person. which prouing and iudging of mannes selfe, to be meant by the diligent discussing of oure consciences, sinnes, and misdeedes, by contrition and confession of them to oure ghostlie father, the practise of the Church doth most plainly proue, which neuer suffered any greuous sinner to communicate, before he had called himselfe to a reckning of his sinnes, before

Cōfessiō  
is necesse  
sarie be-  
fore the  
receiueg  
of the  
sacramēt  
for suche  
as be in  
deadly  
sinnes.



De Eccle  
siast. dog  
cap. 53.

the minister of God, and so iudged him  
selfe, that he receiue not to his dam-  
nation, that, which to euery worthy  
person is his life and saluation. Wheres-  
of S. Augustine, or the authour of the  
booke *de ecclesiasticis dogmatibus*, set furth  
withe his name, geueth vs good  
notice for his time. *Quem mortalia cri-  
mina post Baptismum commissa premunt,  
horror prius publica pœnitentia satisfacere,  
& ita sacerdotis iudicio reconciliatum, com-  
munioni sociari, si vult non ad iudicium &  
condemnationem sui, Eucharistiam percipere,  
sed & secreta satisfactione solui mortalia  
crimina non negamus.* I exhorte euery  
man (saith this holy doctour) that  
is burdened after his baptisme with  
mortall sinne, to satisfie for the same  
by publike penance, and to be re-  
conciled by the priestes iudgement,  
and to be restored to the communion  
of Sainctes, if he meane to receiue  
the holy Sacrament, not to his iud-  
gement and condemnation. And I  
deny not in this case, but deadly sinnes  
may be remitted by secreete satisfac-  
tion.

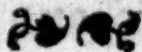
Thus he:

By whose wordes you see, in what a damnable state moste men now of dayes stand seeing that who so ever receiveth the Sacrament of Chyistes body and blond, besore he be reconciled by a priestes sentence, and assoiled of his sinnes, he doth receive it to his everlasting damnatiō. Unto whose iudgemēt Ioyne S. Cypriā in this same matter, complaining very earnestly vpon certayne Conuersies in his dayes, that would aduenture vpon Chyistes body and blonde, *ante exomologesim factam criminis, ante purgatam conscientiam sacrificio & manu sacerdotis*: Before their sinnes be confessed, and their cōsciences purged by sacrifice, and the Priestes hande. Serm. de lapsis.

All these thinges might be at large declared, and confirmed further by the iudgemēt of most auncient Fathers, but because I haue bene very long, and enough already may seme to be sayde for suche as by reason wil be satisfied, and a great deale moze then any Protestant wil answer vnto: and also the scriptu- res the selues, giuing the priest so plain power of binding and reteining, as wel



as of remitting and loosing, will doo  
more with these that haue charged them  
selues with the belief of nothing that is  
not in expresse writing of Gods woord,  
then y<sup>e</sup> vniforme consent of al ages, and  
the moſte notable persons in the ſame.  
In reſpect of their humour therfore, I  
wil not ſay much more for this pointe,  
then I haue ſayed: onely my meaning  
now is, for the Catholiques comforte, to  
repete a fewe ſuche euident ſentences  
out of moſt authentique authors, by  
whom we may take a taſte not onely of  
their meanings, which is much for the  
matter, but eſpecially, of the Churches  
practiſe in al ages & moſt countreies chri-  
ſtened, ſince the Apoſtles time, which  
I accōpt the moſt ſureſt way to touch  
and trye truth by, that by the example  
of al our forefathers, euery man may  
willingly learne to ſubmit him ſelfe  
to the ſentēce of ſuche, as God hath  
made the iudges of his ſoule,  
and ſinnes.



That

That confession hath euer bene vsed, of  
al mortal sinnes, in al coutries and ages  
since hristestime, it is proued by the  
witnessse of mooste learned fathers, with  
an aunswer to suche thinges as oute of  
the fathers be sometimes objected to  
the contrarie.

### The eleuenth Chap.



**I** am the longer in this ap  
proued trueth, because I  
remember what S. Chri  
stostom saith: And I see  
by these dayes, that it is  
very true which he writeth, *Multa arte  
opus esse, ut qui laborant Christiani, ultro sibi  
ipsis persuadeant, sacerdotum curationibus sese  
submittere*: That it is a pointe of highe  
wisdom and conning, to bring to passe  
that Christian men which are sicke in  
soule, would persuaue them selues to  
submitte in all causes them selues, to  
the priestes curing. For in deede, in  
Nectarius his predecessours dayes ther  
was suche an offence arole to the simple  
D iii sorte,

De sacra  
li. 2.

Nectarius



An answer  
 to  
 a certaine  
 storie, alle-  
 ged by  
 the aduer-  
 saries a-  
 gainst Co-  
 nsession.

sorte, and such a Trageady in Constan-  
 tinople Church, by the noughty facte  
 of a Deacon there, that their Bishoppe  
 was gladde, to make the state of pe-  
 naunce, whiche then was often pub-  
 liste euen for priuate sinnes, to be  
 a great deale more free then before.  
 wherbyppon, the people tooke occasion  
 of suche liberty and licentious life,  
 that when their common Penitenciarie  
 by the commandement of Nectarius  
 was remoued, they were exceeding  
 loath to confesse, or doo iuste pe-  
 naunce for their sinnes at all.

Thoughe that good man condes-  
 cending to the peoples weakenes,  
 ment neuer to take away that whole  
 order, wherein he had no authority,  
 because it is no politike prouision,  
 but Chyistes institution: but onely  
 that the penaunce should not be pub-  
 like, except the party listed, of those  
 sinnes which were to the saied Peni-  
 tenciarie, confessed in secrete.

which facte of his, thoughe per-  
 chaunce it was necessary for that tyme,  
 yet

yet it was not allowed of the writers of the same History: as a thing, (sayeth Sozomenus) that broughte muche dissolute life, and alteration of the peoples manners in to the Church.

Lib. 9. ca.  
35 tripar.  
histor.

*Sozomenus*

Yet our aduersaries are in such distresse, for the maintenaunce of their contrary assertion, against holie Confession, that they be not ashamed to alleadge this mans doubtful example. whiche if it were good and to be folowed: yet made yt nothing against priuate shrifte, which they call nowe auricular confession, or if it did make againste the whole Sacrament euery way ministered, yet it coulde not of reason be folowed, being but one Bishoppes compelled acte, and that disallowed euen of the reporters them selues, and proued to be euil, by the practise of all Churches christened to the contrary.

And sure it is, that S. Chrysostome, who succeeded Nestarius, had

D iij much



Sermon.  
de penit.  
& cōfess.

much a doo to bzing the people, made more licencious, by the foresayd graunt to the distincte numbering of all their finnes to the priest, againe, which he knewe to be necessary by Chyistes institution, and therefore in exhorting them to confession he speaketh much of bashfullnes, which the people had in uttering their finnes, and of feare of vpbzaiding of suche thinges as they had confessed to the priestes, and of comming furth, as it were, to a publike stage to open their offences, as the vse was in his predecessours dayes. Of al which thinges and other impedimētes of confession, this doctoꝝ doth discharge the penitents, by awarranting them, that priuate confession, which is made without wirtnesse, and to him that shall not laye any thing confessed to their chardge, or open it to the worlde, is enough, though the open order vsed before, he counteth the more perfect, and better, wherein he saieth, that Iob was not a shamed to confesse his faultes before the worlde, ynnche lesse Chyisten men shoulde be abashed

abashed to open them selues to God ,  
not meaning so by confession made to  
God, as though he discharged them of  
opening their sinnes in the close con-  
fistorie of the priestes iudgment, which  
he in deede did not, but he meaneth,  
as the Maister firste answered, and  
other schole men of greate and exacte  
iudgement after him, that in steede  
of publike confession, made in the  
face of the Church, secrette opening  
to the priest ( who occupieth there  
the seate of God, and therefore would  
nener shame him a foze men ) would  
serue.

Magister  
qualitō sē-  
tentiarū.

Mary the trueth is, that the late li-  
bertie that his people was sette in,  
through the disordered demeanoure of  
the foresaid Deacon, made this conning  
shepherd and expert preacher, so to  
vse his wordes, as they might winne  
moste of the woordes, and be least  
offence to the weakc. And therefore  
he speaketh so warelye and indiffe-  
rentlie, that somerimes he biddeth  
them confesse to God, and yet with  
seuerall numberinge of enery of their  
sinnes,



finnes, & otherwhiles in the verie same sermon, he saith, *atque oportebat maxime apud homines ea dicere*, ad yet they should be opened to men, that so they might vnderstande his meaning, and yet not be hable to rephend his woordes. who were so weake, as I sayd, and so vsed to libertie, by the loo'ing of the lawe in Nectarius dayes, that S. Chrysostom had muche a doe to make them submitte them selues, and their finnes, to the pastours of their soules. wherein, not onely his great obtestations in the beginning of his sermon, but also his continual beating on this string, that they should not be confounded nor abashed to vtter their finnes, proueth plainly, that his onely purpose was, to bring the to cōfession and penance sacramentall, doen by the priestes ministerie. For there he chargeth them, that they did not weepe nor lament, nor confesse their finnes, which he coulde not doo rightly, if those thinges were onely inwardly in cogitation and harte to be doen. For how coulde he know, that they did not make confession

cession to man, as we now know that no heretike maketh confession, neither lamenteth, neither doth penance for his sinnes, because they haue remoued the way of Goddes Church, whereby suche thinges had wont to be doone, And by which Christ hath appointed it to be doone: Otherwise they will say they confesse them selves dayly to God, and so did S. Chrysostomes flocke, I warrant you, but he compted that no sacramentall confessing, excepte they did it to God by the priestes ministry, which is the way of confession, which God hath appoynted.

But who so euer list see the most assured and vndoubted meaning of this holy Father touching confession to a priest, wheron I stand the longer, because our aduersaries would picke quarells with Goddes Church vpon certeine particles of his sentence, let him reade the second and thirde booke of the dignitie of p[ri]esthod, where he doth not onely attribute more dignitie to that order, thē to any other creature vnder God, but also maketh y<sup>e</sup> priestes

to



Lib. 2. de  
sacerdo-  
rio.

Epist. 188

to be as well the iudges as surgeons of our soules as to whom the serching, the cutting, the burning, the harde gripping, the opening or the closing of euerie of oure woundes, and sores of conscience both aperteine. In all which cases he saith. *Qui igitur phramacum ei morbo adhibere quis possit, cuius genus nequaquã intelligat?* how should a man salue that sore, the nature and kinde wherof he knoweth not? and to know it without confession of the partie is not possible. For the thinges within a mā none knoweth, but the spirite, whiche is in man. And truely sayd the Countie Bonifacius to S. Augustine: *Ipse sibi denegat curam, qui suam medico non publicat causam:* He hindereth his owne health, that will not vtter his disease and the cause thereof to his Physition.

super 20.  
Ioannis.

And further if you will be assured of the said Chrysostoms mind, touching confession, read his exposition vpon the woozdes of the institutiō of this sacrament, and of Chyistes breathing þ holy Ghost vpon his Disciples, for their power to remit sinnes. where he declar-  
eth,

reth, that these holy thinges committed to the priestes charge, doe properly apperteine to God, by whose special graces we obtaine remission, euen then, when the priest doth absolue vs: where he also expresseth the verie maner of the Church, in geuing absolution, till this daye, saing: that the priest doth but, as you would saye, lende his voice, and his hande: Signifieng, that the maner was then, at it is yet, to speake y<sup>e</sup> wordes of absolution, and laye the hande vpon the penitents head, in the sacrament of penance. So in sense saith S. Chrysostom.

But to leaue him, and fall to other of great antiquitie and learning, whose iudgmentes also will proue, not onely for the trueth of this doctrine, but also (which is much more) for the vniformitie of this open Ceremonie, which the Church of olde vsed, and therefore in y<sup>e</sup> like trueth of thinges, yet kepeth: Theodoritus therefore, a Greke authoz also, doth playnly insinuate not onely the whole sacramēt, but euē this Ceremonie of layng on handes in y<sup>e</sup> acte of absolution

Diuino.  
rū decret  
epist. cap  
de poenē  
ten.



*Solutio, Sunt medicabilia (saith he) etiam  
qua post baptismum sunt vulnera: medicabilia  
autem, non ut olim per solam fidem data rem  
missione, sed per multas lachrymas, & fletus, et  
ieiunium, & orationem, & laborem facti pec  
cati quantitate moderatum. Qui enim non sic  
affecti sunt, eos nec admittere quidem didici  
mus, nec diuina sunt manu impertienda. No  
lite inquit, dare sanctum canibus, nec marga  
ritas porcis:*

Remedies  
for sin  
nes after  
baptism.

The woundes which are  
made euē after Baptisme, be to be hea  
led: mary they cā not be remedied as be  
foze in Baptisme by remission obtained  
by onely faith, but they must now be  
cured by teares and weeping, by fa  
sting and praing, and by penaunce mea  
sured after the quantitie and nature  
of the faulte. For who so euer be not so  
qualified, we haue not learned to re  
ceiue thē to grace, neither be the holy  
giftes to be bestowed wpo. thē, by oure  
hād. Giue not, saith he, holy things to  
dogges, nor precious stones to swine.

Thus doth Theodoritus allude also  
to oure maner yet vsed in the sacramēt  
where remission is geuē by the priestes  
woord, & hand. For which cause **S** Au  
gustine

gustine calleth this sacrament of reconciliatiō, sometimes, Imposition of hands, as he doth other sacramentes moe also, where y<sup>e</sup> priestes by this externall Ceremonie of laying on of handes, vse to gine grace.

But to go forward in oure matter, S. Basill a Breke wziter also, doth euidently shew, both his meaning, & his Churches practise touching confession both oftē els, & namely where he saith, vpon y<sup>e</sup> occasiō of a questiō moued touching y<sup>e</sup> matter, thus: *necessariū est, vt ijs fiat cōfessio peccatorū, quibus dispēsaio mysteriorū Dei credita est. Nam & hoc pacto qui olim inter sanctos pœnitētiā egerūt, fecisse reperiūtur.* It is necessarie (saith he) that oure cōfessiō shoulde be made to them, to whome god hath credited the disposing, ad bestowing of his holie mysteries. For so the Saintes of old did penaunce, as we reade. And he allegeth moze, y<sup>e</sup> penance was vsed, & special sorrowfulnes for sinnes w<sup>th</sup> som kind of cōfessiō of sins in baptism: how much moze thē must we now vse the same, where it is moze required, & where Christ hath instituted a Sacrament

De ba/  
ptis. con-  
tra dona-  
tistas li. 2.  
Cap. 20.

Quæst.  
288. re-  
gul con-  
tra.



ment to that ende, to remit finnes committed by relapse after Baptisme.

Mat. 3. &  
Mar. 1.

And in dede the custom of John the Baptist proueth that there was a kind of confession necessarie, or at the leaste conuenient befoze the institutiō of this Sacramēt. For y<sup>e</sup> Euāgelistes doo say: *Baptizabantur ab eo in Iordane; confitentes peccata sua*, men were baptised of him in Iordan, and made cōfession of their finnes. So that John may seme to haue prepared the way to Christes doctrine and Sacramentes, not onely by his baptisme, but also by the vsing of the people to confesse their faultes: and yet it is not necessarie that his vsage of penance should be of like force, or should conreyne an exact confession of euerie sinne, as the institution of Christ afterward did include, no more thē this baptism may be thought to be fully answerable either in maner of vsage or force & efficacy, to y<sup>e</sup> holy sacramēt of Baptisme by Christ instituted for the office of the new lawe.

Questio.  
ne 100.

And in an other place the sayd S. Basil treateth how yong Rons and holie sacred Virgens shoulde confesse

tesse them selues. And in an other place he admonisheth all men to be circūspect in choice of their ghostlie father, by whose sentence, sinnes ought with singular discretion to be iudged or examined. whereby it is most manifeste, that cōfession to the priestes was vsed, and compted necessarie in his dayes.

Nicephorus later then he, but a learned Breke wziter, declareth also vnto Theodosius a moncke, that the power of binding and loosing sinnes was committed to Bishopes, by oure merciful Lorde Christe Iesus, in so much (saith he) that once all men came and confessed their secrete sinnes to them, by whome they either receiued pardon, or were put backe. But nowe throughe the encrease of Christian people, and great tediousnes of the worke, they haue cōmitted this busines much what to religious persons, such as be of tried cōditions, for to be most profitable to others. Thus saith he in sense.

These therfore & many other do testify for their Church, in what solēne vlc sacramental Confession hath euer ben.

19

wherein

Niceph.  
cartophio  
lax ad  
Theodos.



Penitentiaries appointed to heare Confessions.

wherin we haue the lesse need to stand long, setting y<sup>e</sup> same History y<sup>e</sup> our Adversaries doe sometime alleadge, plainly reporteth, that not only in the Church of Constantinople, but also in the west Churches, and namely at Rome, alwaies since Nouatus the Heretiks false opinion touching penance rose, a veracious Priest, sadde, secreat, and wise, was appointed to heare the sinnes of al men, and was called the Penitentiarie then, as he and the like of that office be called yet. we call them Confessours, & of olde in Brece, they were named Spirituall maisters or Fathers, as we now terme them in our Mother tongue, Ghostlie Fathers also. *Qui secundum vnius cuiusque culpam indicabant & mulctam.* who (saith Sozomenus) according to euery mans faulte, prescribed due penance. which penance though it were often openlie done by the confessours appointment: yet the sinnes were not knowen, for whiche the penance was prescribed. For the confession was secreat or auricular, as we call it now, as is plaine by the History:

storie : elles the Priest of that office,  
 should not haue bene charged with se-  
 crecie and silence, though the confessi-  
 on sometimes was also open, where  
 the penitents deuotion or desire so re-  
 quired, as it may be yet. For it is no  
 matter for the substance of the Sacra-  
 mente, whether it be publike, or pri-  
 uate. And it is the condescending to y<sup>e</sup>  
 peoples weaknes, that, that should be  
 so secret generally, which often in old  
 time hath ben open. And yet I think no  
 man was euer compelled by any precept  
 of y<sup>e</sup> Church, to confesse in y<sup>e</sup> publik face  
 of the Church, his sinnes that were com-  
 mitted secretly. Though in Leo y<sup>e</sup> great  
 his daies, there was a custome not al-  
 lowable, that men were forced to gene-  
 vpe a libell openly of all their sinnes.  
 which rigorous custom, the saied holy  
 Father afterward abrogated. Neuer  
 the lesse the penance was of olde often  
 publike, the fourme wherof appeareth  
 in S. Ambrose, in Tertullian, who  
 both haue written seuerall bookes *De*  
*Poenitentia*, in S. Augustine in sundrie  
 places, and in this present Historie of

Epist. ad  
 Episc. Pi-  
 ceni &  
 Campa-  
 niz.

See this  
 place at  
 large by  
 and by fo-  
 lowing.  
 hereafter

Poenitē-  
 tes.



Sozomenus. And lōg after their daies there were some y were called *Pœnitentes*, Penitēts: which were barred from y holy Cōmunion, & the secrets & sone raigne holy of y blessed mysteries of y Masse, so long as their prescribed penāce indured, besides fasting, almose, & other like penalties enioyned. And especially in Lēt time, there wer of these deuout publik Penitents, as appereth by diuerse orders of the seruice in the Church, appointed & agreeing to thē, who lightly were seperated till y celebrating of Christes supper & passiō, in y holy daies next before Easter. wherof yet in most Churches ther remaineth a smal signe, by disciplin genē to y people with rods on y same daies. But now these many yeres, the peoples feablenes considered, there is no publike Penance geuen nor receiued in y Sacrament, muche less open Confession made of any secret crimes, the Church being well assured, that this Auricular Confession fullie answereth Christes institution, and agreeth also with the often practise of the Primitive

the Church herein, though the Heretikes, and some of their faultours, as Beatus Rhenanus, or who els so euer wrote the Preface, that commonlie is annexed to Tertullian, deny the same. And truely, seing their wanton pleasure is, not to beare secrete Confession, I dare sai, thei cā much lesse away with publike Penance or Confession, which is a thousand times more burdenous.

B. Rhenanus.

But now if you would cōferre with the Fathers of al ages and of euery notable Church, touching this Confession to Gods Priests, you may beginne if you list, euen at this day, and giue vpe both the truth of the doctrine, & the perpetual practise thereof, euen to the Apostles time. In the late holie Councell holden at Trent, bothe the doctrine is confirmed & declared with al grauitie, and also the Aduersaries of that Sacrament, and the misconstruers of Christs woordes of remission, to pertaine to preaching of the Gospel, and not to the very act of absolution, be by the consent of al Catholike states of the Christian world, accursed & ex-

Sess. 14.  
Cap. 5. de  
Confess.  
Ca. 3. & 4.

De Sacrament.  
Poeniten.

in communis



communicated. It was at Florence also decreed in a most notable generall assemblie of both the Latin and Breke Church, that as well the whole Sacrament of Penance as that especiall part which is called Confession, was of Christes institution. In the great Council holden at Lateran, there is so plain charge geuen to euery Christian to cōfesse his sinnes, either to his own ordinary Parochian, or to some other Priest, that hath by him, or otherwise authority and iurisdiction ouer the Penitent, that Protestants affirme, albeit very falslie, that Confession was first instituted in <sup>the</sup> said Council: and this was moze then three hundred yeares since. And foure hundred yeares before that in a Provincial Council kept at Wormacia, there is a Canon made cōcerning the qualities of the Priests, that are constituted to be Cōfessours & Penitentiaries, where it is commannded, that they be such, *Qui possunt singulorum causas, originem quoque, & modum culparum sigillatim considerare & examinare,* that can particularly trie out and examine

Can. 21.  
Omnis  
vtriusque  
sexus.

Can. 7.

amine the causes of euery offēder, the manner and ground of their faulces.

which decree is borrowed woord for woorde almost, out of the last Canon of Constantinople Councel, called the sixth general, whiche was long before all the foresaid Synodes. Their discourse is long vpon the Priests durie, which should sitte on confessions, whō they instruct by these woordes: *Oportet, qui facultatē absoluedi et ligandi à Deo receperunt, peccati qualitatem speculentur, et peccatoris promptitudinem ad reuersionem, vt sic medicamentum admoueant agritudini aptum, ne si de peccato sine discrimine statu- ant, aberrant à salute egrotantis.*

Can. 103.

Those that haue receined of our Lord, power to loose and binde, must trie out the qualitie of euery fault, and the readinesse of the offender to retorne to vertue, that they may prouide a medicine meet for the malady, least if they should without distincte knowledge of their sinne, geue iudgemēt, they should erre in prouiding health for the sick person.

By which Councell kept in Constantinople, you may easelie gather,

¶ ity that



Vvhat it  
is to alle-  
ge a gene-  
ral Coun-  
cel.

that neither Confession was euer o-  
mitted by lawe, nor the common Pe-  
nitenciarie long abrogated out of Co-  
stantinople Church. And when I  
name these decrees of so many general  
Councils in diuerse ages, I doe not  
only cal them generally to witnes for  
my cause, which were enough, seeing  
euery determination there, passeth as  
by the sentence of the holy Ghoste and  
Christes owne iudgemente, of whose  
presence such holy assemblance is assu-  
red, but I appeale to euery holy Bish-  
shop, Priest, and Prince of the world,  
that agreed to the same, and were there  
assembled, euery of which was of more  
experience, learning, and vertue, or at  
the least of more humility, then all our  
Aduersaries allue. But now if you go  
to trye other the learned writers of all  
times, for y<sup>e</sup> practise of this point: then  
our labour shalbe infinit, but our cause  
more strong, & our Aduersaries soner  
confounded. I need not for that pra-  
ctise, name the learned Schoolmen, of  
excellent capacitie in deepe mysteries,  
because they were so late, and because  
Hereticks

Heretikes can not denie, but they are  
 al vndoubtedly against them, and eue-  
 ry one for vs, Thomas Aquinas is  
 oures, Dionysius is oures, I meane  
 the Carchufian. If any man doubt of  
 S. Bernard, lette him reade the life of  
 Malachie (whom he praiseth for brin-  
 ging into vre the most profitable vse  
 of Confession, in the rude partes of  
 Ireland. S. Bede is proued before,  
 not only to haue allowed confession to  
 the Priest, but to haue expounded S.  
 James woordes of Confession for the  
 sacramente of Penance, and uttering  
 our sinnes to Gods Ministers. And  
 he recordeth that in oure Countrie of  
 England, before his daies, Confession  
 was vsed to a Priest. Whereof, as  
 also of Penance and satisfaction, there  
 is an exāple or two in the fourth booke  
 of his Ecclesiasticall Historie of oure  
 Churche.

In vitam  
 Malach.

Super s.  
 ca. Iacob.

S. Bede  
 sheweth  
 examples  
 of Cōfes-  
 sion to a  
 Priest, v-  
 sed in  
 England.  
 Cap. 25.

Before him, S. Gregorie, so well  
 liketh and knoweth this practise of sa-  
 cramental Confession, that in his Pa-  
 storall, he prescribeth the Priestes of  
 Gods Church, many wayes howe to

In Prae-  
 parali Gre-  
 gorij.

seek



De Poen.  
di st. 6.  
Cap. de  
Sacer. S.

Epist. 80.

Vide eū  
dem ad  
Theodor.  
Iul. 10.  
renf.

seeke out the diseases of their peoples  
loules, and according to the variety of  
the same, to admitte or put backe, to  
pardon or to punnish: yea so plaine he  
is in this matter, that he chargeth the  
Priest to be exceeding grieuously pun-  
nished, that in any case shall utter the  
Penitentes confession, or anye parte  
thereof. Againe farre aboue these, holy  
Leo the Great amending the hard cus-  
tom that in some places of Italie and  
Campania, was vsed, touching publik  
confession of priuate finnes, he saith:  
*Reatus conscientiarum sufficiat solis sacerdoti-  
bus indicari, confessione secreta. Quamuis e-  
nim plenitudo fidei videtur esse laudabilis, qua  
propter Dei timorem apud homines erubescere  
non veretur: tamen quia non omnium huius-  
modi sunt peccata, ut velint in penitentiam ea  
publicari, remoueatur tam improbabilis con-  
suetudo, ne multi à penitentia remedijs arce-  
antur, dum aut erubescunt, aut metuunt mi-  
micis suis facta sua referare, quibus possint le-  
gum constitutione percelli. Sufficit enim illa  
confessio, que primum Deo offertur, tunc etiam  
sacerdoti, qui pro debitis confitentium preca-  
tor accedit. Tunc enim demum plures ad peni-  
tentiam*

*tentiam potuerunt prouocari, si populi auribus non publicetur conscientia confitentis.* Yet

is enough, that the guilt and offences of mans conscience, be opened to y<sup>e</sup> Priestes alone in secreat Confession. For though the seruoure of faith be verie laudable, which is contente for Gods sake to be ashamed before man: yet because the sinnes of euerye man be not such, that the penitent woulde gladlie utter openly, let so reprobable custome be abolished, least many be holdē from the remedies of penance, whiles either they are ashamed, or feare to opē their deedes to their ennemies, by whome they might by order of lawe be punnished. For that confession is sufficient, which is made first to God, and then to the Priest also, who wil be an intercessour for the sinnes of them that confesse. For then might moe be prouoked to penance, if the secreat conscience of the confessed, be not published to the eares of the people. Thus saierh S. Leo, a man of that time and credite, as our Aduersaries would wish.

Let them say now, that priuate confession

Mark the reasons of this holy Father for auricular confession.



Confessio  
vled be  
fore La  
terane  
Council,  
as vvel as  
the recei  
ping of  
the B. Sa  
crament.

Confession began in Lateran Council, be  
cause that thing which euer was coun  
ted and vled as necessarie, was there  
decreed for the amēding of the peoples  
flouth, to be done euery yeaere once at  
the least, befoze they receiued the ble  
sed Sacrament. As truly may they  
say, that the Euchariste and receiuing  
thereof, was begon in the same Coun  
cel, and by the very same Canon. For  
as ther is charge, that euery mā should  
be confessed: so there is commaunde  
ment geuē, that euery man shal receiue  
once a yeaere the blessed Sacrament.

So litle care they haue, what they say,  
so that thei say enough to begile them,  
that can skil of nothing.

De vita  
contēpt.

But to holde on vpwarde, holie  
Prosper geueth good euidence for his  
time, touching the practise of Confes  
sion, and needful recourse to Priestes  
for the release of their finnes. Sundrie  
remedies he sheweth for euerie soze of  
mans soule, & much he moueth al chri  
stians to cōfesse their finnes, aduertising  
thē of y danger thereof, if thei keep them  
close. thus he saith: *Illi, quorū peccata hu*

*manam*

*manam notitiam latēt, nec ab ipsis cōfessa, nec ab alijs publicata, si ea confiteri aut emendare noluerit, Deū quē habēt testē, ipsum habituri sunt et ultorē. Et quid eis pdest, humanū vitare iudiciū, cū si in malo suo permanserint, ituri sunt in eternū Deo retribuēte suppliciū?*

**That** is to say, **Those** men, whose sins be secret, & be not cōfessed of thē selues, nor published by other men, if they will not confesse them or correct them, they shal haue God their iust reuēger, whō they haue now a record of their wickednes. And what are thei the better to escape mans verdict, when, if they cōtinue in wickednes, by the iust iugemēt of God they shal goe into everlasting punishment?

And afterward in y<sup>e</sup> same Chapter, which is exceding much to be considered, he geneth al Priests careful admonition, that if any of them hauing committed deadly sin, do notwithstanding without cōfession & uttering of y<sup>e</sup> same hold on his ministry of the B. Sacramēt, because he would not in y<sup>e</sup> sight of men be noted vntworthie, that in this case he damneth him selfe before God, whose

lib. 2. c. 7.

Note

vvel these  
vwords of  
Prosper.



De visit.  
infirmos  
rum lib. 2  
cap. 4.

whose heauy indignation he can not auoide, whiles he is ashamed to vtter his sinnes vnto men. All this meaning hath S. Prosper, and his equal in age S. Augustine toucheth the disease of our daies very sharply saying thus: There be some whiche thinke that it is enough for their saluation, if they confesse their faultes to Godde alone, to whom nothing is hid, and from whom no mans conscience is close. For they wil not, or they be ashamed, or at the least they disdain to submitte themselves to the Priests, whom God hath geuen power vnto, to discearne the cleane from the vnclean. But I would thou shouldest not beguile thy self by false perswasion, or some respecte of shame that thou hast to confesse vnto the Priest, who is Gods Vicare. For I tel thee, thou must vnder his iudgement, whom God doth not disdain, to constitute his Vicegerent.

But this Doctour made a whole woork of penance, and the wayes of recouerie of Christian mens fall after Baptisme by the Priestes iudgement,  
and

and sacrament of Confession. Of whiche bookes if any man list doubt, yet lette him be assured, that they be bothe annient, catholike, learned, and agreeable to the doctrine of S. Augustines daies, who so euer made them. And our cause is so muche more holpen, because not onely S. Augustine, who is plaine in these maters, vpon S. Mathewes Gospel, and elles where, as is declared alreedy, but also other of great antiquitie, confirme the same, & plainly confound the pride of our daies, in which men are not so muche ashamed of their sinnes, as they be disdainefull to confesse their sinnes vnto a poore Priest, though he iustlie occupie the very iudgement seat of God.

And S. Ambrose, these mens annient somewhat, did knowe this practise so well, and allow it, that he did sit in his owne person on confession, as Paulinus doth recorde, whose behauiour in that diuine office, that all Priests may perceiue, and all the people note, I will repute: *Quotiescunque illi aliquis ob percipiendam penitentiam lapsus*

Ambrosius ex Paulino

S. Ambrose sat on Confessions him selfe.

*sus*



*suos confessus esset, ita flebat, ut illum flere cō-  
pellerat. Causas autem criminum, quas illi  
constebantur, nulli nisi Domino soli apud quē  
intercedebat, loquebatur, bonum relinquens  
exemplum posteris sacerdotibus, ut intercesso-  
res apud Deum sint, magis quam accusatores  
apud homines. That is to say: So often  
as any man came vnto him to confesse  
his faultes and receiue penance, he so  
wepte, that he made the Penitente to  
weepe also. But the faults themselues  
which they confessed, he vttered to no  
man but to God alone, to whome for  
their sinnes he made sute, leauinge a  
blessed example to al Priests of the po-  
steritie, to accōpt themselues rather as  
intercessours to God for sins, then ac-  
cusers of mē befoze the world for their  
sinnes. This saith Paulinus of S.  
Ambrose, whereby at once we see the  
iudgement of thē both for our matter.*

But go forward. S. Cyprians mea-  
ning is so plain for confessiō of sinnes,  
that he prescribeth the very thoughtes  
of man that be sinful and damnable, to  
be vttered vnto the Priestes, praising  
them, that vpon only intent and pur-  
pose

pose of committing idolatrie, *hoc ipsum apud sacerdotes Dei dolenter & simpliciter confitebantur* did simply and sorowfully make confession therof to the priestes of God. And nowe that we are for the practise & prouise hereof, at S. Cyprian, which is high in Goddes Church, we neede not staye here, though we be far enoughe paste oure Aduersaries account in suche cases, that laye it downe at Lateran Councell, a whole thousand yeares shorte of those dayes. I wil not I much speake of Tertullian, whome S. Cyprian calleth Maister, his whole booke written of penauince, doth make altogether for this sacrament, and for confession to be made to Goddes priestes, which he calleth *exomologesis*, & *prosternendi atque humiliandi hominis disciplinam*: and emongst other things pertaining to y<sup>e</sup> acte of confessiō & penauince which then was much more publike & seuerer then it is now, he rekeneth this to be one, *Presbiteris aduolui*, to be humbly layd at the priestes foote. where he also resemblerh a man that is lorhe to confesse his inwarde faulces, to him, y<sup>e</sup>

Sermon  
de lapsis.

Tertul. de  
poenit.

¶

hauing



*suos confessus esset, ita flebat, ut illum flere cō-*  
*pellerat. Causas autem criminum, quas illi*  
*confitebantur, nulli nisi Domino soli apud quē*  
*intercedebat, loquebatur, bonum relinquens*  
*exemplum posteris sacerdotibus, ut intercesso-*  
*res apud Deum sint, magis quam accusatores*  
*apud homines. That is to say: So often*  
 as any man came vnto him to confesse  
 his faultes and receiue penance, he so  
 wepte, that he made the Penitente to  
 weepe also. But the faults themselves  
 which they confessed, he vttered to no  
 man but to God alone, to whome for  
 their sinnes he made sute, leauinge a  
 blessed example to al Priests of the po-  
 steritie, to accōpt themselves rather as  
 intercessours to God for sins, then ac-  
 cusers of mē befoze the world for their  
 sinnes. This saith Paulinus of S.  
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Sermon  
de lapsis

Tertul. de  
poenit.

¶

hauing



hauing a filthie botche in the secret partes of his bodie, had rather let it rotte vp the member, then for foolish shame fastnes, vtter y<sup>e</sup> grieve to his surgeant.

Li. 3. pe  
riarchō.

But of all other Origen is moſte playn. In one place he ſaith thus: *Qui non prius anima ſua vitia, et peccatorum ſuorum cognouerit mala, et proprij oris confeſſione prodiderit, purgari atque abſolui non poterit.* He that knoweth not perfectly the finnes of his owne ſoule and the noughtines of his offences, that he may vtter them by the confeſſion of his owne mouth, he cā not be clenſed nor abſolued of his ſinne. And in an other place thus: there is after Baptiſme one painefull way of remiſſion of finnes, *Cum lauet peccator in lachrymis ſtratū ſuum & non erubeſcit ſacerdoti Domini indicare & quarere medicinam, ſicut ſcriptum eſt, Iniquitatē meam pronuntiabo.* when the ſinner watereth his couche with teares, and is not aſhamed to vtter al his finnes to the prieſt of God, and to ſeke remedy, as it is writē: I wil cōfeſſe mine iniquity. S. Dionyſe, alſo an Apoſtolik mā, doth inuincibly proue vnto vs, that cōfeſſiō

ſuper Le  
uit. ho  
mill. 2.

to a priest, and the sacrament of penance was in vse in his dayes, that is to saye, in y<sup>e</sup> Apostles time, for he was S. Pauls scholer. He checketh verie earnestly one Demophilus a naughty Monke, that you maye see Monkes be olde, when there was an euell one in S. Dionysie dayes, and yet ther was an euell Apostle before there was an euell Monke, y<sup>e</sup> you maye see both orders be aunciēt, though he, be they neuer so holy they can not be alwayes void of euell. But this Demophilus I saye, bare a great rebuke of Dionysius, y<sup>e</sup> he vsurped once a priestes place & functiō. & y<sup>e</sup> on a time he thrust backe frō y<sup>e</sup> priest, & rebuked cōtēptuously a poore penitēt y<sup>e</sup> came to cōfessiō, and called y<sup>e</sup> priest sitting on confession a wretch and a miser, y<sup>e</sup> he durst take vpō him to make a sinner a iust mā. which woozdes were verie fit for Luthers mouth, an other religious mā of like humoꝝ and honestie. So soon was cōfession hated of y<sup>e</sup> wicked, and so spedily was it defended of the faithfull, as of S. Dionisie, who here calleth the orders & diuine acres

Epist. ad  
Demo-  
philum.

Monkes  
in S. Dio-  
nyse  
tyme.

A poenitēt thrust  
backe frō  
cōfessiō,  
and the  
priest  
reviled  
by a  
levvd  
Monke



of penance, the decrees and institutions of God.

Epist. ad  
fratrem  
Domini.

I can not stande vpon euerie pointe, which greueth me much, my matter is so passing fructfull, & one worthie witness is yet behind, S. Clemēt (I mean him that S. Peter made his successor. Si forte (saith he) in alicuius cor vel linor vel infidelitas, vel aliquod malum labenter erepserit, non erubescat, qui animæ suæ curam gerit, confiteri ei qui præst, ut ab ipso per verbum & concilium salubre curetur, quò possit fide integra & bonis operibus, pœnas eterni ignis euadere, et ad perpetuæ vitæ præmia peruenire. If either enuie, or infidelitie, or any other greuous sore priuilie possesse mans soule, let not him y<sup>e</sup> hath any care of his saluatiō, be ashamed to cōfesse it to him that is his Brelate, that throughe his woorde and counsel, he maye be healed of his sinnes. and that in true faith and good woorkes he maye escape hel, and atteine to euerlasting life. Thus S. Clement.

The

The conclusion of this treatise, removing the impedimentes of confession.



Thus farre in despite of heresie and all her abbettours hath truth brought it self. By Christ power was given to the Apostles & priestes, to remitte sinnes: by Christ confession was instituted: by the Apostles it was commended vnto all Christians: by their example all nations faithfull afterward haue vsed it: by generall Councils, which be of most soueraigne authoritie, it hath bene both confirmed and commanded: by al lerned doctours liked & allowed: by all christian people frequented reuerently, as the onely refuge after their relapse. Therefore who so ener shall see this case so cleare, and so consonant to all reason, to al learning, to al the practise of Christian people, to al the examples of antiquitie, and to Christes own



Neuer  
any ear-  
thly po-  
uer  
coulede  
haue esta-  
blished  
or bego  
any such  
burde-  
nous  
thing as  
Cōfessiō  
ys, had  
not the  
force of  
Christes  
instituti-  
on, driue  
the  
vworld  
gherūto.

institutiōn, let him schoole his consci-  
ence as he thinketh good. For if vpon  
consideration of this practise so appro-  
ued by all meanes possible, he can not  
charge him selfe with obedience to the  
trueth, and the exercise of that in his life  
and workes, which he seeth to be most  
sure & certen, as well by the Churches  
vlage, as Gods owne writing & will,  
moe woordes wil not weigh with him,  
nor y persuation of man shal euer much  
moue him to that, which the continuall  
terroure of cōscience, alwayes acknow-  
ledging that trueth in minde, the prac-  
tise whereof in outwarde facte he ab-  
horreth, can not effectually force him  
vnto. Harde it semeth, I knowe, to the  
worldlings and to the weake, (and so  
harde, y neuer man could haue brought  
it into the Church, much lesse to haue  
continued it so long, if it had not pro-  
ceeded from the precept of Christes own  
mouth) to open the whole harte and  
minde to man. And it can not but be  
iayned with some naturall bashfull-  
nesse, in this oure frailtie, to vtter  
that to an other, which in it selfe, of  
what

what sorte of sinne so euer it be, is most filthie and lothsome . But knowing and feeling vndoubtedly , that the continual close keeping thereof in the conert of oure conscience, is much more great and greuous tormente, and therewith conceiuing Chzistes ordinaunce to be suche , that no consideration of oure imbecillitie , nor contrarie liking of oure phātaspie, may or ought to withdrawe vs from that thing, which for vs all, is accompted moste conuenient, and necessarie, let vs neuer by oure disobedient willes , strine a gainste Goddes wisdom.

If the burden therefore , of confession seeme to any man intolerable, as in deede it is not , but verie pleasaunt to all suche as haue tasted howe swete Chziste is, lette him ease it with earnest consideration , that it is exceeding commodious to breake the pride of mans harte , & to make him knowe him self. And, if that any burde of shamfastnesse appeare in y<sup>e</sup> uttering of his sinnes , he maye learne to take it gladly as some wortheie payne for  
 A iii his



Shame is  
ioyned  
by Gods  
ordinaū  
ce to sin,  
for a pu-  
nishmēt,  
and it  
vvas sus-  
teined  
of Christ  
him selfe  
amōgest  
other  
paynes  
for oure  
sinnes.

his offences, and some peece of recom-  
pence and satisfaction for the same. It  
pleased God at the first fall of oure fa-  
thers, to ioyne shame and some confu-  
sion to sinne, by which they were bash-  
ful at the voice of God, & of their owne  
nakednes. Seing that of his infinite  
wisdome, it pleased him to make yt the  
first punishment for sinne, and to laye  
it vpon his own Sonnes most innocent  
person, in his contemptible death and  
manifold rebukes suffered for oure  
sinnes and sakes, lette vs not disdaine  
to beare some portion thereof in this sa-  
crament of confession, for the release of  
oure owne sinnes. That verie shame-  
fastnes so much abhorred and so much  
respected shal often preserve man from  
further offending, whereof he know-  
eth after, he muste againe so soone be-  
fore God and his minister be rebu-  
ked.

But what shoulde we talke of so  
smal a lette, wher the cōfort of opening  
oure sores and woundes to a mā, y by  
nature is a like sinner, and by vse of  
hearing manie faulces, can not muche  
more

marueile at oures, and by office there is  
 moſte ſecret, tender, and carefull ouer  
 vs, what ſhould we talke of other im-  
 pedimentes, where this comfortable  
 motion is ſo great? what comforte can  
 be moze, thē to haue ſuche a friend, who,  
 for that I ioyne with him, yea euen my  
 owne ſoule to his, after the deareſt ma-  
 ner and moſte ſecret ſorte, muſt needes  
 be to me as a ful ſtaye in al doubtes of  
 conſcience, a witneſſe of my ſorrowfull  
 harte, an interceſſour for my ſinnes, a  
 ſuerty beſore God for my amending, a  
 miniſter in my reconciliation, and one  
 that vnder Chriſt (as S. Clement alſo  
 ſaieth) ſhal both beare my ſinnes vpon  
 him ſelfe, and take charge of me to ſal-  
 uation? In which caſe me thinke ſurely,  
 man is after a ſorte ſet in merueilous  
 quietneſſe, and almoſt diſcharged euen  
 of him ſelfe, & his owne cuſtody, whiles  
 he giueth ouer his owne aduiſe & iud-  
 gement, and wholly hangeth in earth  
 vpon him, whome God hath appoynt-  
 ed to be his paſtour, and gouernoure  
 of his ſoule. Therfore, good Reader, cal  
 vpon Chriſt for encrease of faith, and  
 belene

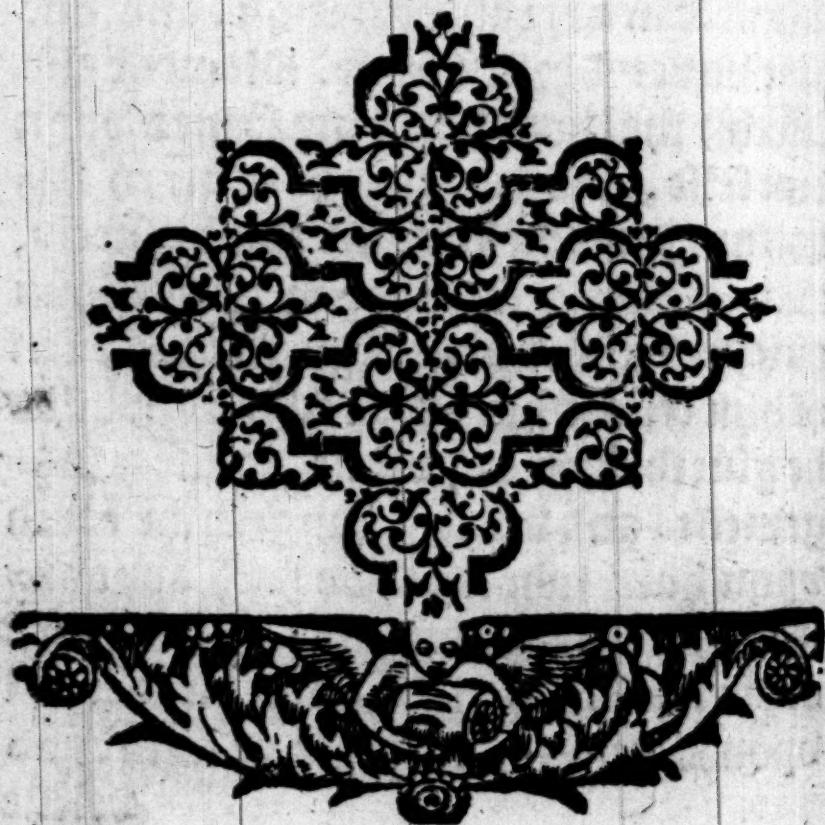
The com-  
 forte of  
 mannes  
 conſciens  
 ce had by  
 confeſſio

Clement  
 li. 2. cōſti.  
 cap. 23.



beleue onely this ordinance of God  
was of infinite wisdom and high pro-  
vidence provided for thy sake, and it can  
not be burdenous vnto thee. Christ shall  
giue thee courage and hart to withstand  
the contrary temptations, and to serue  
him, though thou forsake thy selfe.  
To vs therefore confusion of face  
for oure sinful life, and to him  
honoure and glory euer-  
lasting.

A M E N.



# THE SECOND PARTE OF THE TREATISE, concerning the Popes Pardons.



The authour by iuste causes was moued to beleue the trueth of this doctrine of Pardons, before he knewe the meaning of them: and afterwarde founde them to be of greater importaunce, then he tooke them before to be.

## The first Chapter.



**O**f the highe power of remission and pardoning of sinnes, giuen by Christ to his onely spouse the Church, in the persons of her holy Bishops and priestes, as a thing annexed to the whole order, & to be exercised in the sacramēt of penance,  
vpon



The argu-  
ment of  
the treatise folow-  
ing.

Upon al men that be of their senerall iurisdiccions, and humbly shall submitte themselves by confession of their faultes to their indgements, I haue already spoken so muche, as may suffice for the satisfiing of the sober, and iust reproofe of the contentious. And now because, as wel the course of my former matter, as the speciall neede of these dayes driueth me therevnto, I wil make further searche and trial of the right of that challenge, which as wel the highe Priest, as other principall Pastours and Bishoppes make, by the force of their prelatie and keye of iurisdiction, ouer and aboue the power of orders, touching Pardons & Indulgencies. wherof whiles I doo intreate, the more attention & hede I require of thee (gentle Reader) because here al the lamentable Tragedy and toile of this time first did begin, and here haue al those that perished in the late contradiction of Core principally fallen.

And in no article of Christian faith euer more offence hath bene receiued of all sortes almost euen of the wise, then  
in this

in this one of the Popes pardons.

And to be plain in the matter, where sincerity is most required, two causes moved me to beleue, like, and allowe the sayde power of Pardons and indulgencies, long before I either knew the commodity of them, or had sought out the ground and meaning of them. First was the Churches authority, which I credited in al other articles long before I knewe any of them, or coulde by reason or scripture mainteine them. whose iudgemente to folowe by my Christian professiō in al other pointes, and to forsake in this one of the Popes Pardons, had bene mere folly, and a signe of phantasticall choice of thinges indifferent, which is the proper passion of heresy.

Neither did I then know, that y<sup>e</sup> Church of Christ had allowed such thinges, because I had red the determination of any generall Councels, or the Decrees of some chiefe gouernours of the sayde Church touching suche Pardons, or because I had by histories and note of diuers ages seē the practise of the faithfull people herein, by whiche wayes her meaning

Two causes  
most  
used the  
Authour  
to thinke  
pardons  
good.



A good  
rule for,  
the vn-  
learned.

Contra es  
pistolam  
Manichei  
quam vo-  
cant fun-  
damenti  
cap. 4.

meaning of doubtfull thinges is most assuredly knowen, but onely I deemed that the Church allowed them, and misliked the contrary, because such as bare the name of christia folke and catholike men did approue them, and sometimes lamented the lacke of them. And surely for an vlearned man, I count it the briefest rule in the worlde, to kepe him selfe both in faith and conuersatio euer with that company, which by the general and common callinge of the people, be named Catholikes. For that name kept S. Augustin him selfe in the trneth and trew Church, muche more it may doe the simple sorte, who is not habile to stande with an Heretique, that will chalēge the Church to him selfe, by Sophistical reasons, fro the Chyrtiās, that for lacke of learninge, can not aunswer him. Well, this cōpany of Catholikes brought me to knowe the Church, & my Creed caused me to beleue the Church no lesse cōcerning the Popes Pardons, then any other article of oure Chyrtian professiō, which though it were not of like weight, yet it was to me of like trust,

eth, and al in like vnknownen at y<sup>e</sup> time.

The second cause that moued me to reuerence the power of pardoning in the highe Bishope, and to like his Indulgencies, was the very persons of them which first reprovved the same. In whō because I saw y<sup>e</sup> world to note & wonder at other many most blasphemouse & inexcusable heresies, I verily deemed (thoughe I was then for my age almost ignorant of al thinges) that this opinion and impugnacion of pardons, coulde neither be of God nor of good motion, that first beganne in them, and begatte suche a number of most wicked and contentious opinions, as streighe vpo the cōtrolling of the Churches power herein did ensue, not onely against Christes officers in earth, but against his Saintes in heauen, and against himselfe in the blessed Sacrament. This extreme & intollerable issue methoughe verely could haue no holy entrance, & therefore, with the other named cause stayed me in the Churches faith, euen thē whē I had no feeling nor sense in the meaning of these matters,

The second  
cause that  
moued  
the vvriter  
herof  
to beleue  
that par-  
dōs vves  
good.

But



But afterwarde, reading the history of the pitiful fall of our time, and there considering the sinister intent and occasion of the first improuse of Pardons, and al y strange endeuours of Luther (whose name is cursed to all good men) who first in all mans memory, sauing one wicleffe, who was condemned in Constance Councel for the same, was so boldly vpon contentiō and couetousnes to condemne that, which him self in conscience knewe to be true and lawfull, I could not but muche be confirmed in my faith therby. And yet al this while though the matter of Pardons seemed to me to be more and more sounde in it selfe, and as true as the Spirit of God is true, who was the authour thereof in the Church: yet I did not then consider of it, as a thing of any great importance, but I conceiued it to be a smal matter subiect to a certayne iugling in reason, such as wicked men lightly make their close & crafty entrance by, to more mischief, and further attempts against the commō faith of the Church. I could not then conceine, which I afterwarde  
so

so plainly, and nowe more and more by the better suruiewe of the cause doe perceiue, that in this one falshod there was couertlie contained the very pith of falshod, and improuse of the greatest matters which life and faith doe stand vpon. Thou wouldest not thinke, I dare say, into what a summe & abridgement, heresy hath by the Deuils deuise and Luthers seruice drawen her selfe into. For by this one false conclusion, and for maintenance thereof, this man and his posteritie haue taken away al penance & satisfaction for sinne, haue spoiled the Church of her iust and most necessary discipline, haue controlled Gods own holy vsage in correction of his children, haue entred into his secretes of the next world, and there abandoned the place of his iustice and iudgement for sinnes that be remitted, but not enough to his wisdom and will corrected, haue robbed the holie Saintes of al their merites, that is to saye, Christe of his giftes and grace, whereby onely they be so soueraigne and satisfactorie, haue imbarred the

R body

*But*  
The matter of pardons is of greater importance then it seemeth.



body myſticall of Chriſt, of the benefite which þ̄ whole & euerie mēber thereof ſhould receiue by the ſatisfactiō & holy works of þ̄ cōmon hed, which is Chriſt, haue broke þ̄ cōmuniō of Saintes, & the ſweete felowſhip of all the holy mēbers of Gods Church, & the benefite which riſeth from eche to other, by murrall participation of their good woorkes & deſerues, & to be ſhort, haue by this one falſhod preached againſt pardons, done iniury to Chriſt, to his Church, to his Saintes, & to his Sacramentes, & haue myghtelie ſhaken the whole frame of Chriſtian Religion and doctrine.

How Lu  
ter fumb  
led at  
the firſt  
about diſ  
gracing  
of pardōs

I do not here riot in woords to ouer-  
runne my aduerſaryes in talke, or to  
make more of the matter then it is: but  
aſſuredly without the diſtruction of all  
theſe ſo neceſſary articles of our fayth,  
there can no man defend Luthers doc-  
trine agaynſt Indulgences. I know  
he fumbled at the beginning otherwiſe  
then his ſelowes and ſolowers to diſ-  
grace the ſame, ſometimes by holding  
the pardons to be lawfull, but not pro-  
fitable: other whiles, to be deceites, but  
yet

and their meaning.

259

yet inuented for holy purposes, nowe  
by auouching they could not stāde with  
Gods iustice, if they should remit any  
parte of the appointed paine for sinnes,  
and ells when that there was no paine  
for remitted sinnes at all, wherevpon  
the indulgencies should not be neede-  
full, but vaine and frivulous: with such  
other incōstant stāmering, as lightly is  
cōmon to thē y<sup>e</sup> seke to vphold falshod  
against their owne skill & consciences.

But his folowers, as wel of the Pro-  
testants as Zuingliās and Caluinistes,  
to make y<sup>e</sup> way of wickednes more easy  
& playn, haue boldly denied all penance  
& tēporal payn for sinne remitted, whe-  
ther it be by Christs or y<sup>e</sup> Churches en-  
ioyning, haue taken away Purgatorie,  
haue bereued Priesthod of all power, &  
y<sup>e</sup> Church of all her treasure of Christs  
copious & abundāt redēptiō. wherby  
I cā not otherwise iudge, but y<sup>e</sup> doctrin  
which ells cā not be refelled, but by the  
waste of so many vndoubted articles,  
should stād exceding fast, & be grounded  
most surely vpon all these foresaid trū-  
thes, without y<sup>e</sup> destructiō wherof it cā

How far  
other pro  
testantes  
proceeded  
synce.

It is

not



not be of any force ouerturned.

Therefore, least any man by making smaller accompt of so litle a branche of the Churches faith, then he should do, fal further vnto y<sup>e</sup> mistrusting of other many of knowē importāce, I thoughte it good, to debate the question of Indulgencies, which be now commonly called the Popes Pardons, though not onely hee, but also other Prelates of Christendome haue their seuerall right, eche one according to the measure of the Churches graunt, and his iurisdiction therein. In which matter, because most men of smaller traual haue erred, rather by misconstruing y<sup>e</sup> case, and mistaking the state of the cause, the for any lacke of sufficient proufe of the matter after it were wel vnderstanded: I wil studie first, clearly to open the meaning of that, whereon we stande, and then to go through the whole question with as much light and breuitie as I can: tempering my self, as much as I may, from al such subteltye, as the depth of so grounded a conclusion, and the learned disputatiōs of Schoolmen might

might driue me vnto. wherein, I am content, rather to followe the desire & contentation of the Reader, then to satisfie my owne appetite, which I feele in my selfe, to be somewhat more greedy of matter sometimes, then y<sup>e</sup> common people, whome I study moste to helpe, can well beare, and yet if they thinke it any vantage to know truth, and the necessary doctrin of their faith, they must learne to abide the orderlie methode, and cumpasse of the cause, and further I shal not charge them.

For the true meaning of Pardons, and to remoue some vntrue surmises touching the same, it is declared that the Pope neuer tooke vppon him by pardon to remitte deadlye sinne, muche lesse to giue any man licence to sinne.

### The second Chapter.



**P** **A** the vnderstanding therefore of the tearme, Pardon, or grace, or Indulgence, let it be considered, y<sup>e</sup> properly they import not the remission of any deadly  
 A in crime

Pardon,  
 grace, or  
 indulgēce  
 vvhāt  
 they sig-  
 nifie.



crime considered in them selues, and as separated frō the sacramēt of penauunce, noz yet signify any release of eternall damnation oz euerlasting punishment, which onely alwayes is remitted when the deadly sinne, for which it was due, is forgiuen. For there can no power in earth be so greate, noz any mans iurisdiction so ample, that he may forgiue mortal offences, since the institution of the Sacrament of penauunce, except he vse the confession of the party with his contrition and sure intent neuer to cōmiete the like againe, yea and with purpose to satisfy the iustice of God, by Christes grace as he may, according to the enioyning of his iudge therein. For God him selfe, because he is righteous and true, can not forgiue any man his sinnes, either by this sacrament of penauunce, oz otherwise, being of yeaues & time of discretion, except he be penitent for the same: that is to say, except he be both contrite, and at the least willing to cōfesse his offences, if it be after relapse, and to suffer due correction therefore. And seeing God cā not pardon any man of his

Deadly  
sinne af

of his deadly sinnes, except he be thus qualified: much lesse may a mortal man, be he neuer so great in dignittie or calling in the Church, take vpon him to forgive or pardon him y<sup>e</sup> is gilty of deadly syn & dānation, without the cōfession & submission of y<sup>e</sup> penitēt, as is premised. All this truth hangeth orderly vpon the necessitie of the sacramēt of penance, & Christs ordinance therein, whereby he hath made dedly sinnes only remissible in y<sup>e</sup> sacramēt, by the cōfession of y<sup>e</sup> party to a priest, who hath in his order receiued power to remit them, as is sufficiently proued in the former parte of this treatise, & it is only, a priest whether he be of base state or of high dignity, that cā lawfully loose mans sinnes, as by the keye of his order, as they terme it, with sufficient iurisdiction ouer the penitent for the secret discussing of his conscience in this sacramēt of confession.

Upon which grounde you may well perceiue, that the popes remission and pardon, being a publike acte of the keye of his highe iurisdiction & rule ouer the flocke of Christ, & not an exercise of his

A    iiij    power

ter Baptisme can not ordinarily be pardoned but by the Sacra. of penance.

Marke  
well.



power of Order, which only is occupied in ministring the Sacramentes and such like, you may wel perceiue (I sai) that his pardon or assoyling out of the Sacrament, can not extend in any case so farre, as to forgiue sinnes without confession of the Penitent, yea though he be otherwise sorowful for the same: much lesse may he release any offences without all repentaunce of the partie. And therefore it is a great slander, to say as many doe, that for mony ye may obtaine of the Pope a free Pardon before hand, of any grienouse sinnes that you committe after ward, as of robberies, murders, misbehaviours in bodie, or such like, which were no pardon of sinnes, but a wicked protection and licence to committe sinnes. There was neuer Bishop of Rome, or of other place, that euer gaue or coulde giue any such pardon: Nay, not only they take vppon them no suche thing, but they neuer gaue pardon to this intent to remitte mortal sinnes at all, by force of the Pardon onely, and without the confession of the partie, were they

All the  
impug-  
ning of  
the truth  
standeth  
only on  
flāder and  
lies.

they of neuer so large or liberall graūt. For euery Indulgence hath this clause in it, either expressely, or necessarilie, and by course to be supplied: *Confessio, & contritio*, to the confessed and contrite: and sometimes this clause of like importance, to all such as be in state of grace. Whereby it is euident, that the gener meaneth not, to make any man partaker of his Indulgence, grace, or pardon, and that the partie can not haue any benefite thereby, if he be not released of his sinnes before, and by the sacrament of penance, sette in state of saluation. Whereby also you see, that the Pope taketh not vpon him to forgiue any their sinnes (I meane alwayes deadly sinnes in this case) by his pardon. For the Priest before hād, that heareth his confession, doth forgiue him in the sacrament, and so needeth not of any Pardon for those offences them selues, whiche belong to the Priests office to remitte, and therefore be alway in the saied sacramental manner forgiuen. And if he be vnworthy of forgiuenesse and loosing by the iust iudge.

Neuer  
pardon  
vvas giue  
by anie  
Pope of  
deadlie  
sinnes  
vwithout  
the Sacra  
ment of  
Cōfessio.



indgement of his ghostly father, the can  
not y<sup>e</sup> pope oz any other power in earth,  
forgiue him by any grace oz indulgēce,  
which taketh only place vpon such as be  
alreadie loosed from their mortal crimes.

Then hereupon the Reader must  
learne, and diligentlie consider, that we  
attribute a greate deale more power to  
any simple and base priest, in this base,  
and by force of the sacrament, then we  
doe to the highest Pope oz Patriarch in  
the worlde, oute of the sacramēt, wor-  
king onely by the right of his iurisdic-  
tion and gouernance of the people. The  
cause is, that the effecte of remission of  
sinnes procedeth from Christ more abu-  
dantly in the grace of sacramētes, which  
be ministered by the priest, principally  
by his power of orders, the it doeth by  
the high iurisdiction and key of gouern-  
ment of any man with out y<sup>e</sup> sacrament.  
I trust euery man vnderstandeth, y<sup>e</sup> ther  
is in the Church a double Key (for so  
the doctours and schooles folow Christ  
in that Metaphoze, and him selfe y<sup>e</sup> Pro-  
phets) the one of Order, which is the  
power annexed oz giuen in the order to  
woorke

Keyes in  
the  
Church  
be of  
two  
sorts.  
Mat. 16.  
Esai. 22.  
Apoc. 3.  
Keye of  
Order.

woorke any holy function, by ministering of sacramentes, or other thinges to them belōging: as to cōsecrate the Sacramēt of y<sup>e</sup> Altar, to absolue in penāce, & so furth in the rest, to woorke in euery of them according to their institution.

There is an other Keye of regiment and rule of the Church or some principall portion thereof, which is called the Key or power of iurisdiction. Nowe by this power of regiment and rule, as no man can take vpon him to consecrate, so no man out of the sacrament of penāce, can take vpon him to absolue any man of deadlie sinnes and damnation due therfore. For though, some doo think, y<sup>e</sup> S. Paule did absolue the incestuous Corinthian both of his sinne and damnation, with al temporall punishment due therfore after assured repentance of the partie, out of the sacrament of penance: yet I can not agree in any case therunto, because the sacrament of Cōfessiō hath euer ben of necessity since Christes institutiō thereof, & because y<sup>e</sup> remissiō of sinnes is so proper a worke vnto God, that no creature could euer woorke

Keye of  
iurisdiction.



Christ  
might ab-  
solutelie,  
vvithout  
sacramēts  
remitte  
sinnes.

woork the same absolutely without sacrament, sauing only the humanitie of Christ, to which the actes of Diuinity, as being vnited to the Godhead, were communicated, vpon which it is certē, that Christ our Saviour might remitte sinnes absolutely out of al external sacramentes, by his woord and will only, which being the power of excellencie, was, as Diuines doe think, communicated to no other creatur, in what iurisdiction or preheminence so euer he should be placed. And in the act of absolutiō and remission of sinnes we must not in Christ our Saviour, put any suche seperation of his double natures, that we need to doubt, but remission of sinnes proceedeth ioyntlie frō that one excellēt person being both God & mā. Neither is it to be thought y<sup>e</sup> S. Paul did pardon the foresaid Penitent any other waies then by y<sup>e</sup> hāds of the ministers & Priests of the Corinthian Church. For though the confession & penance of the party were publike, as y<sup>e</sup> sin it self was opē, yet y<sup>e</sup> vsage of the Apostle, & open practise of y<sup>e</sup> Corinthia

Corinthian Church towards him, was no  
 lesse a sacramēt then, than it is now be-  
 ing secret. Therefore I doubt not, but  
 S. Paul spake especially to y<sup>e</sup> Priestes  
 of the Corinthians, when he willed thē  
 to cōfirm their charitie towards y<sup>e</sup> sin-  
 ner, & to forgene him by their ministe-  
 ry, whō he thought in absence worthe  
 to receue y<sup>e</sup> grace & pardō at their hāds,  
 wherof we shall speak more hereafter  
 in place cōuenient. We do not thē ex-  
 alt y<sup>e</sup> Pope or Bishops in this case any  
 thing so farre as heresy seemeth, or the  
 simplicity of many mē cōceineth wher-  
 as they may wel vnderstād, y<sup>e</sup> we geue  
 more authozity to y<sup>e</sup> most simple Priest  
 aliue in respect of his Order & because  
 of the sacramēt by which he worketh,  
 then to the Pope, or highest Potentate  
 in y<sup>e</sup> world, cōsidering but only his iu-  
 risdiction. And therfore S. Peter him-  
 self, who receiued both the keies, as al-  
 so other Apostles and Bishoppes, ha-  
 uing as wel the keye or power of Or-  
 ders, as the keie of iurisdiction, & regie-  
 ment of their subiects, may doe y<sup>e</sup> actes  
 of both the keies, that is to say, may as  
 wel



Popes  
pardons  
without  
the Sacr.  
of confes-  
sion for-  
geue not  
deadlye  
synnes.

wel lawfully minister sacramentes of al  
sortes, as also exercise iurisdiction vpon  
their subiectes in such thinges as we  
hereafter shal declare. But out of y<sup>e</sup> sa-  
cramēts only by y<sup>e</sup> vertue of their iu-  
risdictiō, to absolue mē of mortal sins,  
though they be subiect vnto them, they  
can not, nor as I thinke euer Pope or  
Brelate toke vpo him any such prehe-  
minēce. And therfore let this be y<sup>e</sup> first  
point of our cōsideration: y<sup>e</sup> the Popes  
Pardōs or Indulgēce which he geuerh  
in respect of his iurisdiction, which also,  
as most men do thinke, he might geue  
when he were once elected, before he  
wer a priest or any other bishop in like  
case according to y<sup>e</sup> cōpasse of his regi-  
mēt: let it be first noted, I say, y<sup>e</sup> suche  
pardōs, how so euer they be geuen, out  
of y<sup>e</sup> sacramēts do not forgeue sins y<sup>e</sup> be  
deadly. And if any mā thought before y<sup>e</sup>  
the Pope might or did vse to geue such  
liebral graunts or pardōs, wherby wout  
y<sup>e</sup> sacramēt of penāce or confession any  
mā might claim ful remission of all his  
deadly sins, let him correct y<sup>e</sup> misconstru-  
ing the matter in him self, & assuredlie  
know

know, y<sup>e</sup> it is not so thought of Gods Church, nor so meant by the generall, nor so expressed in any pardon.

Notwithstanding, the power of Jurisdiction sometimes ioyneth to the sacramēt of penāce & the power of Orders: as when any Indulgence is geue forth by y<sup>e</sup> Pope, in which is expressed, y<sup>e</sup> who so ever shal be partaker thereof, must cōfesse him self, & be cōtrite for his sinnes past, & therewith receiue y<sup>e</sup> holy sacramēt of y<sup>e</sup> Altar, & such like, by this pardon so ioyning to y<sup>e</sup> sacramēt of remissiō, or in a manner includig y<sup>e</sup> same, a full forgiveness is had of al sins & payn therfore, which in y<sup>e</sup> case may be called, as it is, a plenary remissiō, or a pardon à pena & culpa, frō both y<sup>e</sup> fault, & y<sup>e</sup> payn due therfore.

There be also certain greuous crimes which euery curat or priest Parochiā cā not remit, because they be reserued to y<sup>e</sup> audiēce of y<sup>e</sup> higher pastours. For in the sacramēt of Penāce ther is a power iudiciary, & therfore can not be practised lawfully, but vpon subiect persōs, & causes not exēpted frō their iugemēt, & excepted frō their audiēce. In which cases the

Sometymes a pardon ioyneth vwith the Sacramēt of Cōfession.

Of causes reserued.



the persons of higher iurisdiction, to whom by right and law the cognition of those reserved sinnes belong, doe sometimes vpon occasion giuen, communicate their power to y<sup>e</sup> said simple Priests, and doe license them to exercise their iurisdiction vpon persons & causes not properly pertainning vnto them: as when the Popes Indulgence geaueth the sinner leaue to choosc his Ghostly Father, and by him y<sup>e</sup> he may be assoiled euen from such sinnes as be reserved to the supream power of the Church. In this matter also, the Indulgence ioyneth with the ordinary sacrament of penance, and the Minister receiveth iurisdiction by the Indulgence, to heare and assoile the Penitent of such sinnes, as before were not subject to his peculiar regiment: & therefore this is also called a pardon from sinne, and the paine for sinne, and a full remission.

That thou be not deceived herein, vnderstand, good Reader, that enery Priest in his taking Orders, and by Christes graunt, hath ful power to remitte

mitte al sinnes, and al men of their sin-  
nes that be penitent, & yet that this po-  
wer can not be practised by the lawe of  
nature indifferently vpon all, because  
this sacrament and none other is iudi-  
cial, & therefore profitably can be exten-  
ded no further, but to them that be of  
their subiection and regiment. wherz  
so euer the priest consecrateth, it is ef-  
fectual: whome so euer he baptiseth, he  
is lawfully Christianed: whome so e-  
uer the Bishoppe ordereth, he standeth  
trinely ordered, & so furth, though they  
should not herein medle in other mens-  
ures, without special licence, sufferance  
or necessity. But no man can assoile any  
persō at al, that is not subiect vnto him,  
either ordinarily or otherwise, because  
it is an acte of Iurisdiction, & therefore,  
though his power of orders be in it self  
sufficient, yet by that onely he can not  
absolue any man, but in necessity, ex-  
cepte he haue withall authority ouer  
the person, and in that case wherein  
the penitent requireth his sentence,  
which Iurisdiction he may haue, either  
ordinarily, as vpon all those that be

No Bi-  
shoppe  
nor priest  
can ab-  
solue thē  
which be  
not their  
subiects.

of his



of his charge, or els extraordinaryly by some special graunt of the superiour, as Bishope or Pope, as we may see in the formes and course of Indulgencies diuers times. And thus cōsidering of the matter, you see that the Popes Pardons, as they be onely proper to the acte of Iurisdiction, separated from the power of priesthod, and sacramental confession, can not remitte the sinnes them selues, neither damnatiō due for their reward, thonghe, because licence commeth and procedeth by thē, to the inferioure priestes, to remitte sinnes in al cases, they may be called, as I sayde, plenary and most liberal graces and grauntes to as-soile man both from sinne and the punishment that is due therefore.

Venial  
sins may  
be remitte  
red by  
pardons  
and many  
other  
vvaies  
vvithout  
cōfession.

The Popes Pardons also, may well reache so farre, as to take away veniall and daylie infirmities, which be of their nature punishable, but by some temporal payne and correction, because they be remissible many wayes out of the sacramēt, both here in this life, and in the next. For the merites of Christ may be applied sufficiently to the offenders in  
such

suche light maner of trespasses, without  
the especial grace of a sacrament: as by  
saing oure Lordes praier (saith S. Au-  
gustine) and by almosse, and by the holy  
Sacrament of the Altare either recei-  
ued or deuoutelie adored, by sacrifice  
now of the holy Masse, much more then  
in olde time in the sacrifices of the law,  
and by the holy peace or blessings of  
Christ and his Apostles and Bishopes  
after them, and by their Pardons.

Therefore to him that is free from gre-  
uous sinnes or pardoned of the same, al  
these thinges shal be commodious to-  
wards the remissio of his lesser infirmi-  
ties: but if he be in state of damnation,  
and out of Goddes fauour, which grace  
must be procured onely by the Sacra-  
ments of Baptisme or Penauce, he

can not obteine any Pardon at the

Popes handes neither alieue nor

dead, nor none was euer

meant vnto

him.

S ij

That



That the Popes pardons properly pertain  
to the remission of temporal paine due  
for mortall finnes remitted before in  
the Sacrament of penance, wherup-  
on the full meaning of pardons is ope-  
ned.

### The Third Chapter.



**T**he Popes Holines  
then, being disburde-  
ned by most iust meā-  
s for all causes of enuy,  
rising vpon y surmise  
or open sclander, that  
he would forgiue mēs  
sinnes euen before they were comitted,  
as though he should graunt furth a li-  
cence, for men to commit notozious cri-  
mes, yea, being proued to be so farre  
from that fact, that he taketh not vpon  
him by his Pardons, so much as to re-  
lease any mortal sinne at al, & therefore,  
that he neuer arrogated so much vnto  
him selfe in these matters, in respecte of  
his iurisdiction onely, as is must iustely  
graunted to the simplest priest alieue,  
that

that is lawfully ordered: the case standing then before God and al the worlde so cleare with him, lette vs see what he claimeth by his iurisdiction, and in what sense his Pardons doo remitte or release any thinge to man, scing in matters of mortal sinne, otherwise then by ioyning with the Sacrament of Penauce, he doeth not intermeddle with remission at al.

Truely, to be plain and brieve, they that be y<sup>e</sup> gouernours of Gods Church doe challenge nothing els, nor meane nothing els by their Pardons, but the release and pardoning of such punishment as is often due after the sinnes be remitted in the sacrament of Confessiō, that is to saye, they pardon the Penauce enioyned by the ghostly Father, or that should haue bene enioyned by the rigour of their Canons, and by the lawe, according to the quantitie of the sinne confessed: And what lesse can they, being the appointed pastours of oure soules and gouernours of the Church, what lesse can they challenge, then to forgiue that punishment or some parte thereof,

The true meaning of the Popes Pardons.



thereof, which the lawes did prouide, whereof they were the makers or ex-  
 ecutors themselves, and consequently  
 to remitte suche punishment as might  
 ensue for the lacke of fulfilling thereof?  
 There is no temporall Prince, but he  
 may by his Princely Prerogative par-  
 don any seuerall fault committed either a-  
 gainst his owne person, or y<sup>e</sup> comon we-  
 alth, y<sup>e</sup> is to say, discharge the offender, of  
 y<sup>e</sup> paine, which by law he should suffer.  
 And why should we think it straunge,  
 y<sup>e</sup> those mē, to whome by expresse woo-  
 des of Christ more preheminance is gi-  
 uen for their iurisdiction spiritnall, then  
 to any Prince aline is geuen by law or  
 nature for their ciuile Regiment, why  
 should we thinke it straunge, that they  
 shoulde pardon or release the paines  
 and penalty appointed by the Ghostly  
 Father, or prescribed by the lawe, or  
 due to the sinne it selfe by Goddes iu-  
 stice, if there were no lawe for the case, or  
 order taken of the Church past?

And that it is the temporal punish-  
 ment onely, which they meane to par-  
 don by their Indulgencies, it may be  
 euide

evident both by that we haue sayde be-  
fore, and also by the woordes of course  
in most Indulgencies, in which lightly  
you see this clause: *De poenitentis iniunctis*,  
we assoile them from their enioyned  
penaunce, or from the penaunce of so  
many dayes or yeares, as may be seene  
plainly in the holy Councell of Late-  
ran, and in the Decrees both of In-  
nocentius the thirde and fourth. The  
sinne it selfe is not measurable by ti-  
mes and yeares, for it is a simple and  
indivisible acte or affection of minde or  
man, as oure schooles speake in suche  
matters, and therefore a man can not be  
assoiled from parte of his sinne, and  
bound in the other parte, but he that  
forgiueth the gilte and faulte of sinne,  
which the Prophet calleth *iniquitate pec-  
cati*, he releaseth no dayes nor yeares,  
but he forguieth the very faulte it selfe.  
Neither is ther any eternall punish-  
ment, which can be eased by any nūber  
of dayes, wer they neuer so many. Take  
you fro an infinit & endlesse thing, how  
much you list, & it shal be eternall still.

Then it is ouely temporall punish-  
ment

Can. 62.  
De peni-  
ten. & res-  
mission  
cap. quod  
au. em.

Psalm 31.

*Spintate*



Pardoning for  
dayes and  
yeares is  
onely  
meant of  
the punishment  
for sins.

ment, which before God and the world is limited by certaine proportion of the wickednes committed, and of that satisfaction which Goddes iustice requireth at the handes of the parrty penitente, which can be released by dayes or ycares, in parte or in whole. And therefore the Popes or Bishopes Pardons onely forgive temporall punishment enioyned, or at the least due for aunswere of Gods righteousness to be enioyned. wherein also the Magistrates of the Church haue suche care and consideration, that they remitte not so muche as any one daye of enioyned penaunce or deserued punishment, but by recompence of the lacke of mans satisfiing, with some portion of Christes abundant desertes applied by the vse of their Keies, to the reliefe of suche as doo lacke, and for their zeale and deuotion, are not vnwoorthy to receiue benefit by the singular treasure of the common wealth, to helpe them in their priuate neede. But for this matter looke for more towarde the ende of this Booke.

And

And now vpon the foresayd declaration, lette this be as it were agreed vpon, and let the Aduersaries wel vnderstand, this to be the meaning of the Catholike Church, that an Indulgence or pardon is nothing els but a remission in parte or in whole of þe bonde of that punishment which is enyoned or deserued, after the mortall sinnes be remitted, Goddes iustice being otherwise for the sayde sinnes recompensed by the common treasure of Christ and his Sanctes satisfaction, which is applied vnto the parties vse by the Keyes of iurisdiction graunted to suche as Christ made the Stewards of his household, þe disposers of his mysteries. For the Church of God and her Pastours, though they be mercifull and inclined to remission, rather then rigoure, yet they take not vpon them, neither in the sacrament of Penance to remit sinne and damnatiō, neither out of the sacrament to release any paine or parte of punishment enyoned, without recompence therof by Christes copious redemption, and the communion of holy workes

vWhat a  
pardō is.



woorkes, that is betwixt the head and membes of this mysticall bodie of Christ.

Payn  
due for  
siane  
maye re-  
mayn, af-  
ter the  
sinne be  
forgeuē.

Perchance some Protestant wil here call vs backe, and require proufe, that there should be any payne or tempozal correctiō remayning for those persons which haue their sinnes forgienē by God in the sacrament of Penance, or otherwise by the onely faith of the partie penitent, as he maye perhaps surmise. If he list to be satisfied in this case, let him turne backe and take a short view of the woorkes of God since the beginning, and there consider well, whether God him selfe, hath not comonly visited his children receined to mercie, with some correction aunswerable in respect of his iustice to the greuousnes of the crime forgien.

Who is so frowarde or so rude, but he maye well discerne betwixt the fault of oure firste Father, & the punishment of euerlasting dānation deserued thereby? His sinne was one thing, his deserued punishment an other thing: his sinne was disobedience, his punishmēt

correspondent to that, was everlasting death. Yet when so euer one of these two is forgiven the other must needes be forgiven also, because he can neither be subiect to damnation, whose sinne, for which damnation was ordeined, is forgiven, neither his fault be forgotten, whose everlasting perishing is provided, which is the reward of sin. But now, both these being at once throught Christ remitted to Adam, as we reade in y<sup>e</sup> booke of wisdom, who perceiveth not, y<sup>e</sup> he was for all that long afterward subiect to tēporal death and many other miseries both of this life & y<sup>e</sup> next, being only punishmēts appointed by God for y<sup>e</sup> full satisfieng even of those sinnes, which were forgiven him.

Cap. 10.

Looke at the Prophete David, whether God corrected him not with temporall scourge, after he had expresselie forgiven hym by the warrant of the Prophete Nathan, his greivous sinnes. Consider the case of all Goddes electe people, howe sharply they were visited for sinne, after it was in them pardoned. Marke whether

2. Reg. 12

Exod. 32

Num. 12,

Marie



Marie Moyses his sister was not punished and separated seven dayes, as it wer for penance after her byethern had procured her pardon at Gods handes. Thus hath God of respecte not onely to mercie, but also partly to iustice, so alwayes pardoned, that he hath had consideration of iudgment and righteousness. Nowe whome should the Church folow in remitting of sinnes, but him by whose power and warrant she doth remitte sinnes?

Seeing God then hten selfe after he hath by his owne means and absolute power pardoned manens fautes, and discharged him of the sentence of death and damnation, hath yet enioyned penance, as when he saide to Adam: In the sweate of thy browes thou shalt provide for thy living: And to Eve. Thou shalt in paine bring furth thy children: And to them both: that they should die the temporall death, though they might escape by his mercie everlasting miserie: seing this, we need not to doubt, but temporall punishment often remaineth after the sinnes be remitted, and

Gen.3.

and their meaning . . 85

and that the Church of God doth imitate most conveniently the sayed mercie ioyned with iustice, in all her moste righteous practise of pardoning and punishing sinne in Christes behalfe, by whose iurisdiction she herein holdeth. But for the further proufe of this matter. I haue saide muche in the defense of Purgatorie, and this question properlie pertaineth to that place.

That Christ gaue by his expresse word authoritie to the paltours of Goddes Church, to binde and loose not onely the sinnes them selues, but also that temporall paine or penance remaining after the sinnes be forgiuen.

#### The Fourth Chapter.



**B**UT now for the great iurisdiction that Goddes Church hath in releasing of same punishment which remaineth after the fault be forgiuen, it standeth, no doubt, vpon that highe commission whiche Christ



Christ receiued of this Father, and did communicate most amply to the Apostles, and by them to all Bishops for ever. For the Father did not onely honour Christ his Sonne according to his humanitie with the power of priesthod, or with other soueraigntie for the institution of Sacramentes, or suche like, but with all regiment of that bodie, wherof he is the head, as he is man. By which key of iurisdiction he corrected sinners with great Maiestie, & pardoned the at his pleasure, not only of sinne & euerlasting pain, where the penitence of the partie did so require, but also of suche correction as the law had prescribed for sinne, or Gods iustice had enioyned for the same.

Math. 16.  
& 18.

And this iurisdiction and power of regiment he gaue to Peter principally when he bestowed on him the Keyes of heauen & vpon the rest of the Apostles with him the power of binding & loosing which is mooste principally & properly meant of enioyning penance or punishing by sharpe discipline the sinners euell life, either before they forgiue his finnes, or afterward. For as the place of the

¶ *xx.* of *S.* John properlie cōcerneth *¶*  
 power of pardoning, reteining or gi-  
 uing penaunce for satisfaction in *¶* sa-  
 crament by *¶* right of priesthod recei-  
 ued in their orders, though it maye  
 somewhat cōcerne *¶* Jurisdiction of the  
 high Magistrates also: so *¶* place of *S.*  
 Matthew rather pertyneth to *¶* cha-  
 stismēt of *¶* wicked by opē discipline as  
 they haue *¶* regimēt of al our affaires  
 thē it doeth to *¶* sacramētal remissiō or  
 satisfaction enioyned. For *ligare* there  
 doth signifie some bonde of punishmēt,  
 wherwith *¶* party is tied & charged for  
 his correctiō, & not only bōde of sinne,  
 wherwith *¶* Church bindeth no mā, no  
 more thē God him selfe doth, but eue-  
 rie man onely bindeth him selfe in his  
 owne sinnes. And the Church or her  
 ministers do properly then binde, whē  
 they punish by their Jurisdiction the  
 sinnes committed, not for the damna-  
 tion of them that did fall, but for their  
 correctiō & amēdmēt. And *¶* playn mē-  
 tiō of excommunicatiō, which there is  
 expresse to be giuen to the Apostles  
 for *¶* chastismēt of such as by more gētle  
 admo-

Cap. 18.  
 binding  
 vvaht ye  
 meaneth



Loosing  
vvhath y  
signifi-  
eth.

admonition will not amende nor obeie the Church, doth proue that to binde in that place, namely importeth power of punishment, to be executed on the offenders, which way of chastisement is an open exercise of discipline given to the Apostles, to be vsed at their discretions for y<sup>e</sup> edifying of Christes Church. Therefore as to binde there is as well an acte of the proper power of iurisdiction, as it is a function of priesthode, to be exercised in the sacramēt of penance, so to loose soluer, in y<sup>e</sup> place, though it maye signifie to remitte sinnes in waye of sacramental Confession, yet it is more aptly correspondent to the woorde that went before, of binding; which was not sinne, but the paine of punishment for sinne whereby it muste needes follow, that as to binde, doth signifie to charge y<sup>e</sup> penitēt person with some tēporal payn: so to loose must also meane, to dissolue y<sup>e</sup> bāde, which before was layed on him for present correctiō.

For this is a rule moste certen, that all the bandes which the Church layeth vpon any offender be medicinable, if  
the

the partie list so take them, and maye be loosed by the same power of the Church, by which they were bounde before. And therefore euer as mention is made in scripture, of binding, of which is all one, punishing of sinnes, ther is also mention of the like power of loosing: for Christ woulde not giue power to the Church to binde or correcte sinnes, but much more he would haue the Church resemble him selfe being her heade in mercie, and therefore gaue her alwaies power, to loose that kinde of punishment, which she by her ministers had bounde or enioyned before. For these two actes being answerable in cōference and cōtrarietie, must necessarily folow eche other, and properly pertain to the like power and prerogative. Then the one being giuen to the Apostles euen out of the sacrament of penance, y other must needes also by the like right be receiued.

S. Ambrose rebuketh much Nouatians, because they would haue y Church enioyne penance, but they liked not y she should mercifullie release the same

¶

againe

Lib. 1. de  
penit.  
Cap. 20



against, nor y<sup>e</sup> penitents sinnes neither. Dominus (saith he) *parius soluendi esse voluit & ligandi, qui vtrumque pari conditione permisit, ergo, qui soluendi ius non habet, nec ligandi habet.* Oure Lorde woulde haue the right of loosing and binding to be like: for equally he gaue the power of both. Therefore who so euer hath not right to loose, he hath no power to binde. If any man then list folowe the Nouatians, he maye holde at his pleasure, that it pertaineth to the Churches iurisdiction to binde that, which she ca<sup>n</sup> not loose again, contrarie to Christes expresse graunt made vnto her. first in the person of Peter, and then in y<sup>e</sup> right of all the Apostles, to whome when he had promised as well the keyes of Order, as iurisdiction, he said vnto them: what so euer you shall binde in earth, it shall be bound in heauen: and what so euer you loose in earth it shall be loosed in heaue. first giuing the<sup>m</sup> thereby authoritie to punish, & the<sup>m</sup> to pardon. And therefor as y<sup>e</sup> Sacramēt of Penance, wherein sinnes be released or reteined, was grounded vpon the wordes of

Christe

and their meaning.

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Christ spokē to þ̄ Apostles after his resurrectiō wherof we talked so much in þ̄ former treatise, so þ̄ power of giuing pardō or punishing out of þ̄ sacrament, by þ̄ vertue of their Jurisdiction, as the Pope and other Bishopes now doo, & alwayes haue done, is founded most fast vpon this place of S. Matthew, spokē first and principally to S. Peter, and thē to other Apostles vniuersally.

Cap. 16. 13

Cap. 18;

Now, if any list be assured by þ̄ doctors interpretation, that the woordes of our Sauour of binding and loosing do directly giue power to the pastours of his Church, to punish þ̄ offenders, and release their sentence of seueritie againe, lett them read. S. Augustines 75. Epistle, where they shall finde muche of this matter, & thus amongst other thinges: *spiritalis pœna, de qua scriptum est: Quæ ligaueritis in terra erunt ligatæ & in cœlo, ipsas animas obligat.* The spirituall punishmēt, wherof Christ spake whē he sayde, what so euer you binde in earth it shall be bounde in heauen doth fast binde the soules them selues. And S. Chrysostō disputing excellently

Ad Anxi

liū Epist

schop

¶

upon



Lib. 3. de  
sacerdot.

Upon these wordes of binding or loosing, compareth the iurisdiction of Princes temporall vnto the spiritual power herein, & maketh this to excellē that, as farre as heauen passeth the earth, & the soule in dignitie surmounteth y<sup>e</sup> bodie.

It any king (saith Chrysostom) should giue vnto some subiect suche authoritie vnder him, that whom so euer he would he might cast into prison, and againe release him when he list, all men woulde accompte that subiect most happie. But he that hath receiued, not of an earthly King, but of God him selfe a power that passeth that other, as farre as heauen is frō the earth, and the soule excelleth the bodie, I trow him euerie mā muste both wonder at, and highly reuerēce. Thus far said the Doctour. acknowledging, that as some by princes graunces maye prison or pardon the bodies: so y<sup>e</sup> priestes maye punishe mens soules, & loose or pardon the again. For y<sup>e</sup> proof whereof, he applyeth firly both the wordes of Christ spake to S. Peter, & y<sup>e</sup> like afterward to al y<sup>e</sup> Apostles, concerning bin-  
ding

ding and loosing.

Againe S. Cypriā & other holy Bish- Epist. 1.  
lib. 1.  
hopes of Affrike, which had enioyned  
long penance to certaine that had fal-  
len in time of persecutiō frō their faith,  
for flattery or feare of y<sup>e</sup> worlde, and had  
thought not to haue giue thē any In-  
dulgence, peace or pardō (for y<sup>e</sup> thē they  
called, *dare pacem*, which we now terme,  
to giue a pardon) till the houre of death  
came: *Statueramus* (say they) *ut agerēt diu-*  
*plenā pœnitentiā*: we had veryly deter-  
mined, that they should haue doone  
out, all their full enioyned penaunce,  
but now vpon other great respectes  
we doo agree to giue peace or pardon  
to those, that haue earnestlye done  
some penance alreadie, and lamēted  
bitterly their former fall. But mark  
wel here, by what authoritie they cha-  
lenge this power, & what they doe cha-  
lēg. They chalēg, pardy, power to giue  
penance to y<sup>e</sup> offenders, & they claime  
by right the release therof. Again they  
clerely take vpo thē in consideration of  
y<sup>e</sup> fault, to enioyne what they list, & how  
long they list, and vpo like iust respect  
It is by



by their wiſdōs, to pardō ſome pece of the ſame again, either after death, or eis if good matter moue them long before.

But by what ſcripture doo they claim ſuch iuriſdictiō, y they may giue Diſcipline to offenders, euen without y ſacramēt of penance, only by their iuriſdictiō & right of regimēt, & then by their only letters to giue thē in abſcēce peace & pardō of their enioyned penaunce againe?

By vvhat  
ſcripture  
the Bi-  
ſhopes  
challenge  
Iuriſdic-  
tion.

S. Cyprian & al his honorable felo-  
wes ſhall aunſwer you in y ſame place:  
for there they giue a reaſon of that their  
proper right: *Quia ipſe permittit qui legē de-  
dit, vt ligata in terris etiam in cælo ligata ef-  
ſent. Solui autem poſſent illis, qui hic prius in  
eccleſia ſoluerentur.* that is to ſaye, he doth  
permit vs, who made this law, that  
what ſoeuer we boude in earth, ſhold  
be bounde in heauen, and thoſe thin-  
ges ſhould be looſed in heauē aboue,  
which the Church her beneth, relea-  
ſeth before.

vvhat  
the pope  
forge-  
ueth by  
pardons.

Let vs therefore be bold alſo, to aun-  
ſwere our Aduerſaries with y ſaid ho-  
lie fathers, if they aſke vs by what right  
the Pope or Biſhops doth giue pardō,

or what it is that he doth forgine by his  
pardon let vs answer for the, & for our  
Mother the Church, that they pardon  
onely the penance enioyned, or other  
paine due for greuous sinnes after they  
be remitted in the sacramēt of penance.  
And y they maie so doo by good antho-  
ritie, we alleage Chyistes ownewor-  
des with the named holy fathers:  
what so euer you bind in earth, it shal  
be bound in heaven, and if you loose  
in it earth before, it shal also be relea-  
sed in heaven. But vpon this practise  
of Goddes Church I will charge them  
further hereafter.

And now to make vp this matter for  
y true meaning of the said text which  
we now proue to pertainc to the esta-  
blishing of the true title of giuing par-  
dons, I wil recite the saying of S. Cle-  
ment him selfe, in time the Apostles  
equal, expert in their regimēt, & priue  
to all their dooinges. He linely expres-  
seth the dignitie of the chiefe pastour &  
power of their gouernmēt, vnto which  
he applieth y power of binding & loos-  
ing in suche sorte as we haue sayd



But heare his owne woordes, as Ca-  
 Cap. 11. li. rolus Bouius hath translated them: O  
 1. de cōst. *Episcopo, stude munus te operum excellere, cog-  
 noscens locum tuum ac dignitatem, tanquam  
 locum Dei obtinens, eo quod praes omnibus Do-  
 minis, Sacerdotibus, Regibus, Principibus, patri-  
 bus, filiis, magistris, atque subditis simul omni-  
 bus, sicque in ecclesia sede, cum sermonem facies,  
 ut potestatem habēs iudicandi eos qui peccauer-  
 unt: quoniam vobis Episcopis dictum est: quod-  
 cunque ligaueritis super terram, erit ligatū in  
 caelo, & quodcunque solueritis super terram erit  
 solutum in caelo, iudica igitur (o Episcopo) cum  
 potestate, tanquam Deus, sed poenitentes recipe.*  
 In Englishe. O thou that arte a Bi-  
 shope, study & endeuoure to excel other  
 in the beuty of good workes, in respect  
 of thy place and dignity: and consider  
 thou sittest in Goddes owne ronne,  
 being promoted aboue al Lordes, Pri-  
 stes, Kings, Princes, parentes, childre,  
 masters & seruants euery one. There-  
 fore so sit in y Church when thou doest  
 speake, as one that hath power to iudge  
 al those that haue sinned. For to you  
 Bishoppes it was saide: what so euer  
 you binde in earth, it shal be bound  
 in

The high  
 state of  
 Bil hops.

heauē, and what so euer yous hal loose  
in earth, it shal be loosed in heauen.  
Judge then (o Bishoppe) with power &  
maiesty, as God, but yet haue mercy on  
the penitent. Thus saith S. Clement.  
By whose woordes you may perceiue,  
Gods right to be in a maner confer-  
red vpon his ministers by the termes  
of binding and loosing, not onely geue  
for the remitting or reteining sinnes in  
the sacrament of penance, but also, for  
the correcting or giuing pardon by su-  
preame Iurisdiction oute of the sayde  
Sacrament.

Now then let Calvin, or his aunciēt  
Lucer come furth, and deny all spiritual  
Iurisdiction of holy Bishoppes cou-  
ching temporal punishment, or release  
of paines appointed for sinne: let them  
withe the plain place both of binding  
and loosing, to y<sup>e</sup> preaching of the Gos-  
pel, as their fashion is, rather then they  
woulde graunte this soueraignty to the  
Church of Christ: lette them say, that  
Christ, whē he whipped out the vnlaw-  
ful occupiers of merchandies in y<sup>e</sup> tēple  
did nothing els but preach the Gospel:  
let

Marci. 12.



let them hold y<sup>e</sup> this was a sermō, & not  
 Lucz 5. a act of iurisdiction, whē he said to diuers  
 thy sinnes be forginē thee, or when he to  
 Ioan. 13. power & terror gaue to Judas y<sup>e</sup> sop, by  
 which it is thought, y<sup>e</sup> he excommunicated  
 him, & gaue him vp wholly to y<sup>e</sup> deuil, &  
 separated him frō y<sup>e</sup> cōpany of y<sup>e</sup> Apostles  
 & frō his Church. For thē the deuil etred  
 into him, & he wēt out, as y<sup>e</sup> gospel saith.

But (say maister Luther) was this  
 the power of preaching onely, or an ex-  
 ercise of most highe Iurisdiction genen  
 him of his Father euerlasting, as he wa  
 the heade of the Church? No, no, vaine  
 felowes, this is no preaching which you  
 would haue onely to be the Churches  
 property, that you might, being voyd  
 of al other authority in Gods Church,  
 compare with his Apostles, in your  
 prating, because your glory amongst y<sup>e</sup>  
 people standeth on your glasse tungen.  
 Cores had a tiskling tung, and Moyses  
 tung was tied, yet God gaue sentence  
 on his seruātes side, & reuēged the diso-  
 bedience of y<sup>e</sup> cōtrary. No, no, I tel you  
 if al the Bishopes & priestes of y<sup>e</sup> Chri-  
 stian worlde were as rude & simple in  
 their

their preaching, as you think your sel-  
ues eloquēt: yet their onely Iurisdiction  
and Maiesty of their power assisted by  
Christ perpetually, by whom it was gi-  
uen thē, shal beate you downe, & your  
vaine name of preaching y<sup>e</sup> woord. And  
God be thāked, beside y<sup>e</sup> right of y<sup>e</sup> cause  
ther be in y<sup>e</sup> Church many y<sup>e</sup> are honour  
red w<sup>th</sup> y<sup>e</sup> gifte of true preaching, to whō  
God giueth y<sup>e</sup> woord in deed w<sup>th</sup> great &  
vnspeakeable force & ecrease of y<sup>e</sup> trueth.  
& daily decay of your vain shade of prea-  
ching. His name be blessed for euer, y<sup>e</sup>  
hath giuē such a guard to his Church, y<sup>e</sup>  
Hel gates, nor y<sup>e</sup> eloquēce neither of mā  
nor Angel shall preuaile against her.

The Appstles & Bilhopes haue euer, be-  
sides the preching of the Gospel, puni-  
shed mēs sins & practised iudgmēt vpō  
mēs soules, both in binding & loosing.

The tyth Chapter.

**C**hrist thē hauing not oly y<sup>e</sup> prea-  
ching of y<sup>e</sup> Gospel to punish &  
pardō by, but iurisdiction also to  
giue disciplin & to release y<sup>e</sup> same, in y<sup>e</sup> he  
was made y<sup>e</sup> supreamē gouernour of all

Christian



Christian people, did communicate both these functions at once, and gaue the Magistrates of the Church not onely by preaching to threaten or exhorre me to vertue, or promise them release of their sinnes by onely faith, as men haue now plained the way to heauen, but also by force of their regiment to giue greate penance, as we haue proued, & great pardon againe, as to their wills, and for the Churches edifying may seeme moste conuenient.

Of this great power of Christ communicated to his Apostles, we haue practise as well for punishing sinners, as pardoning them: For vpon this soueraigne iurisdiction it rose, that the Apostles mightely ministered iustice vpon offenders, as well by afflicting their bodies with enioyned long fastes and large almoses, as by excommunication and other meanes. Which thing who so euer wel weigeth in the manifold examples of Goddes woord, they shal not wonder, that the holy Bishops of Christes Church may geue a pardon of penance enioyned. For by this authority

they did S. Peter, who first receined the  
 keyes of Iurisdiction and power ouer  
 the Church, kill both Ananias and Sa-  
 phira his wife, which is as greate a  
 bodily punishment for sinne, as may  
 be: By this authority did he excommu-  
 nicate Simon the Sorcerer. By this  
 power did S. Paule offer to reuenge  
 disobedience. By this did he threaten  
 to come to the faithfull with a rodde of  
 discipline: By this he prescribed to Ti-  
 mothy whome he consecrated Bishope  
 how he should heare accusatiōs, & beha-  
 ue him self in rebuking sin, & correctiō  
 of diuers states. By this power did he  
 mightely deliuer vppe some to Sathan  
 & bodely vexatiō: By this power did he  
 strike blinde Elymas & witche, & relea-  
 sed him at his pleasure againe. By this  
 power haue holy Bishopes excommu-  
 nicated mighty Emperours, suspēded ma-  
 ny frō y<sup>e</sup> sacramentes, disgraded diuers  
 spiritual mē frō their functiōs, interdic-  
 ted whole realms, & to be short, by this  
 power hath y<sup>e</sup> Church of God prescribed  
 a due punishmēt for euery deadly sinne,  
 iustly respecting y<sup>e</sup> greuousnes thereof,  
 and

A&. 5.

1. Cor. 4.

2. Tim. 1.

1. Tim. 2.

A&. 13.



Vide de  
cret. luo  
par 15.

Cap. 1. &  
cap. 2.

Cap. 4.

Cap. 15.

Cap. 10.

Cap. 21.

Cap. 22.

Cap. 23.

Cap. 24.

& cōtinuāce therein. As we may see in y<sup>e</sup> penitēcial book of Theodorus & Pede, y<sup>e</sup> canōs wherof be trāslated into y<sup>e</sup> book of decrees, which is y<sup>e</sup> 15. intituled *De penitētia*. & namely in y<sup>e</sup> most aunciēt Cōcil of Ancyre, which was holden well near xij. C. yeres sithēs, in y<sup>e</sup> most pure time of Christiā religiō, whē I trow our Adversaries dare not say, y<sup>e</sup> y<sup>e</sup> faith was corrupted. There y<sup>e</sup> Priestes & Deacons y<sup>e</sup> relēted in persecutiō wer suspēded frō y<sup>e</sup> executing of their seuerall functiōs. such as supt in y<sup>e</sup> tēples of Idols, & sacrificed to false gods wer charged, beside abstēning frō y<sup>e</sup> sacramēts, w<sup>th</sup> thre yeres penāce. those y<sup>e</sup> cōmitted brutish sins & vn natural, should doo xv. yeres penāce. for adultery vij. yeres penāce: for womē y<sup>e</sup> destroyed their birth, x. yeres: for murderers vij. if it be not volūtary: if it be wilful, til y<sup>e</sup> end of mā's life: for superstitious southsaiers or dream reders, or forcerers, & witches v. yeres. Finally for rape, x. yeres were prescribed. The like wer made for diuers crimes in the Cōcil of Nice. But it is inough y<sup>e</sup> we know though the eternall paines deserued by

deadly

and their meaning.

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dedly sins, be forgivē w<sup>th</sup> y<sup>e</sup> sins the selfs,  
y<sup>e</sup> yet ther remaineth for the satisfiing of  
gods iustice, som tēporal scourge, to pre-  
uent which, y<sup>e</sup> church enioineth payne for  
faults remitted, that both Gods mercy  
be folowed in y<sup>e</sup> remissiō of their syns, &  
hys iustice partly answered in punish-  
mēt of y<sup>e</sup> same. the which det of deservēd  
pain, being not here fulfilled, or released  
it must in an other world be answered.

And therfore S. Austine saith of y<sup>e</sup> Chur-  
ches vsage in prescribing penāce thus:

*Sed neq; de ipsis criminib. q̄libet magnus remit-  
tēdus in S. Ecclesia dei desperāda ē mīa, agētib. pœ-  
nitētiā secundū modū sui cuiusq; peccari: et q̄a  
plerūq; dolor alterius cordis occultus ē alteri, re-  
ctē cōstituūtur ab ijs q̄ Ecclesia p̄sunt tēpora pœ-  
nitētiā, vt fiat et̄ satis Ecclesia, in qua peccata re-  
mittuntur.* Euē for sins being neuer so gre-  
uous & greate, we may not despaire of  
gods mercy, nor of remissiō to be had in  
y<sup>e</sup> Church: mary alwaies presupposed. y<sup>e</sup>  
y<sup>e</sup> offenders must do penāce, accordyng to  
y<sup>e</sup> quantyty & greuousnes of their offenses.  
And because oftē it chācerth, y<sup>e</sup> y<sup>e</sup> sorow of  
māns hart, wherin much stādeth, is vn-  
knowē to other mē, it is very resonable  
that

Cap. 69.  
Enchir.



that the Church should limite their penaunce by her gouernours, to be accomplished in certayne times & appoynted seasons, for y<sup>e</sup> aunswer of the Churches right, in which onely all sinnes be remitted, as out of her lap, none at all be forgiuē, for any benefite to y<sup>e</sup> partie. So saith this doctour of publike penaunce.

And of secret satisfaction, which now is more v<sup>s</sup>ed after confession, lesse any mā should feare, that that were not sufficient to satisfie for the remnāt of debt due for mortall sins forgiuē, thus saith y<sup>e</sup> authour of y<sup>e</sup> booke de ecclesiast. dogm. set furth wyth S. Augustines name: *Sec<sup>us</sup> & secret a satisfactione solui mortalia crimina non negamus.* Neyther we doe denie, but mortall sinnes maye be loosed by secret satisfaction.

Fear not y<sup>e</sup> worde *satisfactiō*, as though it derogated any thing to the redēptiō which is in Christ Iesus. It is here & in many places of S. Augustines woorkes most common, and no lesse v<sup>s</sup>ed of al Catholik writers since Christs time, who knew right well, y<sup>e</sup> the fructes of Christian penaunce done in y<sup>e</sup> vertue & force

De ecclesiasticis  
dogmatibus.  
Cap. 53.

Satisfactiō an  
v<sup>s</sup>uall  
v<sup>s</sup>ord in  
the doctors,  
sours,

force of Gods grace, doe applie Chri-  
stes satisfaccion effectually to our be-  
nefit, and not remoue the vse thereof  
from vs.

But they haue a faith so solitary now  
a dayes, that it will alone apprehende  
what ye list, and reache so farre into  
Christes iustice, that her fautors shall  
haue no need of christian woozkes, or  
fruitful repentance.

Now to this ende haue we saied all  
this, that the faithful may vnderstand  
perfectly, what the Pope may by right  
remitte through his Pardons and In-  
dulgence. For looke what the officers  
of Gods Church may bind, that with-  
out all doubt may they vpon good co-  
sideration release againe. Therefore  
if they may enioyne penance for yerres  
and dayes, both openly out of the Sa-  
crament, and also in priuate satisfacci-  
on after Confession, then may they re-  
lease certaine daies and yeares of the  
same penance whiche was prescribed  
before. For loosing and binding per-  
taine by reason, law, and Christes owne  
grauite, as to one acte of iurisdiction,

Note  
vvel.

U

that



Hovv  
the par:  
dons for  
daies and  
yeares do  
rise.

that y one being lafull, the other must  
needes so be also. If the Church be of  
right power and authoritie to prescribe  
penaunce of seven yeares, she hath the  
like right to remitte vpon iust respect,  
eyther all those yeares, or some part of  
the same, especially hauing meanes o-  
therwise, to supply the lacke of satisfac-  
tiō of Gods iustice in the party penitēt.

And therefore I ioyne in argument  
and open reason with our Aduersaries  
thus: To geue pardon in most cōmon  
and catholike sense of that woord, is to  
release some parte, or all the enioyned  
penaunce for sinnes remitted: But the  
Pope, because he is the principall go-  
uernour of Gods Church, may release  
any penaunce enioyned, vpon iust con-  
sideratiōs: ergo, the Pope may lafully  
geue Pardons. The *Minor*, wherein the  
Aduersaries may perchance geue back,  
I proue thus: That which was bound  
by the Churches or Popes authority,  
may be lafully loosed by the same au-  
thority agayne, because Christ hym selfe  
ioyned in hys graunte both these actes  
together, & they are proued to be propre  
to

to one iurisdiction: But the Church by the Decrees of Bishops & Councels hath apoynted such penance & so many yerres of correction for sundry faults: therefore the same Bishops or suche as be of the like authority, when they see occasion, may remit the penance of the sayd yerres or som part of it by limitation of dayes or seasons, as the state of y<sup>e</sup> penitēt requirerh, or the time it self doth moue them.

And thys argument shall be vn-  
moueable, except they reiect wyth the Popes Pardons all maner of discipline, as well of excommunication, as other lesser satisfactions, whercof we haue already spoken; as in deede to maynteyn theyr falshood they must nedes doo, as also they shall be enforced to reprove both the holy Councell of Nice, all the holy Fathers, & the generall practyse of the Church, & wyth them y<sup>e</sup> expresse scriptures in whych the woorthy fructes of penance, sharp discipline, iudging our selues, obedience to our Prelates, byn-  
ding & reteyning of synnes, excommuni-  
cating & deliueryng vp to Satban, be  
so often comended. It must nedes be a

U

h

miserable

Math. 7.  
1. Cor. 11.  
Heb. 13.  
Mat. 16. 18  
1. Tim. 1.



miserable doctrine of these Protestants  
whiche can not be vpholden but by so  
shamefull shiftes, and when we daine  
them into suche straites, in a matter  
where they think most may be said for  
them selues, and least for our defence,  
where shal they stand in our plain cau-  
ses, in which almoste our Aduersaries  
confesse vs to haue the vantage of An-  
tiquitie, and the preheminence of al the  
Councels in the world? But surely,  
I think falshood hath so litle hold in al  
matters, y<sup>t</sup> it stādeth only vpright whi-  
les the contrary is not seen, or not vn-  
derstanded, which shee seeketh cuer by  
al meanes shee may, to couer & keepe  
close. For the night shee loueth, and  
in darkenes shee deliteth. Doe but  
open the true sense of anie Article by  
them impugned, and it is more then  
halfe proued, and the ennemies with-  
out argument, vpon the sight of truth,  
in a matter discomfited. So it fareth  
with them in our present cause, which  
they haue long toyled and troubled in  
the mist of their phantasies, and vpon  
falsse interpretation disgraced amongst  
the

the simple sort that thing, which in this sense, as Gods Church that hath the ruling of the mater, taketh it, is so sure and so cleare in it selfe, that I thinke they shal neuer be hable with honestie, to speak against any one parcel therof.

That there be diuerse wayes of temporal punnishment remaining after sinnes be remitted, euery of whiche wayes may be in some cases released in parte, or in whole, by the Pardons of Popes and Bisshops.

### The sixth Chapter.



And yet to geue more light to the matter, & the greater ouerthrow to falshood, let vs driue y<sup>e</sup> cause forward, and weigh with our selues the

whole state of thinges in this order.

First that there be thre wayes of punnishment of mans sinnes after they be released in the sacramente of Penance (besides y<sup>e</sup> frutes of repentance which mā chargeth himself withall, & besides

Of three sortes of punnishments tēporal.

¶ In the



the punishment appointed for offences by the ciuill or temporall lawes, whereof I nowe speake not, the first and the easiest, is that penance whiche is in secret confession enioyned by our Confessor, which is lyghly (as these times be) much lesse then y<sup>e</sup> nature of y<sup>e</sup> offence, for which it was prescribed, requireth. Yet because it is takē obediētly, & by our iudges prescription, & in a sacramēt, in which God alwaies worketh much more grace, thē he doth by y<sup>e</sup> self same things without y<sup>e</sup> sacramēt, & because y<sup>e</sup> penitēt is ready to take more if more had ben prescribed: in all these respects, it stāderh oftē, if it be any thig correspondēt to the crimes for which it was enioyned, for a ful satisfaction before God, when it is accomplished.

Small  
workes  
by force  
of the Sa-  
craments  
are verye  
effectual.

Canoni-  
call satis-  
faction.

The second way of punishment is appointed by the Canons generally, for suche faultes as be committed after Baptisme, that is to say, by the lawes of the Church, or Decrees of Bishops and chief Magistrates thereof, and is called Canonical Satisfactiō. which is much more sharp & grienous then the  
other

other y<sup>e</sup> in p<sup>r</sup>ivate penance is cōmonly  
 giuē, & a great deale moze answerable  
 to Gods iustice & the grienousnes of y<sup>e</sup>  
 crimes cōmitted. And so the Canons  
 were not only p<sup>r</sup>escribed, as som iudge  
 not right of them, for open offences, to  
 satisfy the Church & the offēce of y<sup>e</sup> peo-  
 ple, but also enē for secret sinnes, as we  
 may perceiue by S. Augustin, Tertul-  
 lian, & other that haue writē of penāce.  
 And this way of p<sup>r</sup>escribed satisfaction  
 by y<sup>e</sup> aunciēt decrees of Coūcels, which  
 lightly appointed seue<sup>r</sup> yeres of penāce  
 for euery deadly sinne, was almoste a  
 rule for such as heard secret cōfessions  
 to moderat their penāce by, which they  
 lightly gaue to y<sup>e</sup> penitentes euen after  
 the limitatiō of y<sup>e</sup> said decrees & aunciēt  
 Canons. Now to geue so many yeres  
 or daies of penāce, signifieth y<sup>e</sup> inflictio  
 or p<sup>r</sup>escriptiō of fastes by certain daies  
 wekely throughout the said p<sup>r</sup>efixed ti-  
 mes, or cōtinual fasting fro<sup>m</sup> most meats  
 euery day in al those yeres of penance,  
 other thē would suffice for susteinyng  
 of nature, as bread & water, & such like  
 thinne diet which mans bodie, in this



the punishment appointed for offences by the ciuill or temporall lawes, whereof I nowe speake not, the first and the easiest, is that penance whiche is in secret confession enioyned by our Confessor, which is lyghly (as these times be) much lesse then y<sup>e</sup> nature of y<sup>e</sup> offence, for which it was prescribed, requireth. Yet because it is takē obediētly, & by our iudges prescription, & in a sacramēt, in which God alwaies worketh much more grace, thē he doth by y<sup>e</sup> self same things without y<sup>e</sup> sacramēt, & because y<sup>e</sup> penitēt is ready to take more if more had ben prescribed: in all these respects, it stāderh oftē, if it be any thig correspondēt to the crimes for which it was enioyned, for a ful satisfaction before God, when it is accomplished.

Small  
vworkes  
by force  
of the Sa-  
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The second way of punishment is appointed by the Canons generally, for suche faultes as be committed after Baptisme, that is to say, by the lawes of the Church, or Decrees of Bishops and chief Magistrates thereof, and is called Canonical Satisfactiō. which is much more sharp & grienous then the other

other y<sup>e</sup> in priuate penance is comonly  
giuē, & a great deale more answerable  
to Gods iustice & the grienousnes of y<sup>e</sup>  
crimes comitted. And so the Canons  
were not only prescribed, as som iudge  
not right of them, for open offences, to  
satisfy the Church & the offēce of y<sup>e</sup> peo-  
ple, but also euē for secret sinnes, as we  
may perceiue by S. Augustin, Tertul-  
lian, & other that haue writē of penāce.  
And this way of prescribed satisfaction  
by y<sup>e</sup> aunciēt decrees of Councels, which  
lightly appointed seuē yeres of penāce  
for euery deadly sinne, was almoste a  
rule for such as heard secret cōfessions  
to moderat their penāce by, which they  
lightly gaue to y<sup>e</sup> penitentes euen after  
the limitatiō of y<sup>e</sup> said decrees & aunciēt  
Canons. Now to geue so many yeres  
or daies of penāce, signifieth y<sup>e</sup> insufficiēce  
or prescriptiō of fastes by certain daies  
wekely throughtout the said prefixed ti-  
mes, or cōtinual fasting frō most meats  
eucry day in al those yeres of penance,  
other thē would suffice for susteinynge  
of nature, as bread & water, & such like  
thinne diet which mans bodie, in this



Penance  
appoited  
not only  
for cautel  
but for  
satisfactiō

fal of our strength and maners, coulde  
now scarce beare, and with this, conti-  
nual mourning in outward behauiour  
of countenance, speache and apparell,  
and, which was the greatest of all, ne-  
cessary abstinence from the holy Sacra-  
ments, till the said penance was accō-  
plished. And this great penance was  
in the Primitive Church prescribed by  
the Canons, not onely for cantele and  
prouision for the like sinnes afterward  
to be committed (then when y<sup>e</sup> Church  
had her punishment for sinnes, seue-  
rall from the paines appointed by the  
ciuile lawes for the same) but also for  
the satisfieng of Gods iustice for y<sup>e</sup> pe-  
nitentes sinnes, the burden whereof,  
then was counted (as in deed it is) so  
intollerable, that neither the Church  
spared to enioyne great satisfactiō, nor  
the offenders refused to receiue and ac-  
complishe the same with all humilitie.

This therefore is the second way of  
punishment or prescription of penāce  
for mortal sinnes remitted, or in waye  
to be remitted, by the penance of the  
party. In which kind, you may ac-  
compt

compte also the seuerer punishments which concern the soule most, although sometimes they are ioyned vnto some corporall afflictions, as excommunication, suspension, degradation, and such like: for al these were vsual in the beginning of Christian daies for correction of sinne.

The third way of punishment of temporall sinne, is by Gods own hand, as when he striketh some by sicknesse, or by temporall death, or by paines of Purgatorie, whiche is a place of temporall satisfaction and correction of the soule onely in the next life. Thus was diuerse of the Corinthians cast into infirmities, many stricken dead, and further also punished in the next worlde in the place of iudgement there, not eternall but transitorie, because they would not iustly iudge and correcte them selues. And, whiche is muche to be noted for our purpose, the Apostles also, had authoritie geuen them, to punish the offenders often by bodily vexation, and death sometimes, that they might thereby make true shew  
and

1. Cor. 11.



The Apo-  
stles had  
authoriti  
to afflict  
the bodies  
of men  
for sinnes

and proufe to all the worlde, that they  
and their successours had iurisdiction o-  
uer y<sup>e</sup> soules of men, whiles they made  
it euident by manifest signes wrought  
in the face of all the world euen vpon  
the bodies them selues, which are not  
so properly subiect to the gouernours  
of the Church, as y<sup>e</sup> soules of the faith-  
full be, though their bodies to, for the  
soules sake, be subiect to the said pow-  
er. And not withstanding the same  
miraculous force in correcting sinners  
did cease afterwarde, yet the like po-  
wer, ordinariely to be exercised by ge-  
uing penance and seperating from the  
sacraments remaineth in the Churches  
right still.

Exod. 32.  
Num. 11  
14. 16.

1. Cor. 11.  
Act. 5.

And heere we may not thincke,  
that the killing of diuerse, as well by  
Gods owne hande amongst the peo-  
ple of Israell in Moyses tyme, as of  
other that dyed of diseases, for punish-  
ment of theyr vnworthye receiuing the  
Sacrament in S. Paules dayes, or the  
sleaving of Ananias & his wife by S. Pe-  
ters hand, & many moe perhaps wher-  
of there is no talke in the text, we may  
not

and their meaning

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not denie, I say, that these were all killed eyther of God or of Christes Apostles, to eternal damnation, but rather for their temporall correction, and the auoyding of Goddes iudgements to come, especiallie where anye of them did repent them of their faulte, before their deserved death came vpon them.

Hier. in  
Cōment.  
Ezechiel  
lis. cap. 18

Now by these thre diuerse waies of correctiō for sinnes remitted no dout the Pardons of Gods ministers must be limited and vnderstanded, so that who so euer geueth a pardon lausfully, he must either discharge the Penitent of the punishment which his Ghostly Father enioyned him, or that the old laws of most holy Councils charged the like offenders withal, or that God himselfenioyneth sometimes in this world, but especially in the next life, where God more exactly and properly punnisheth both for sinnes remitted & not remitted. If the Pardon be large, it taketh awaye the whole paine, if it be otherwise, it determineth the number of daies, and releaseth not al, but part of the penance onelie: that is to say, so many dayes

Vvhat  
pain pardons  
does doe  
properlie  
remitte.

or



or yeaeres, as in the Indulgence is mentioned. wherof no man can now be ignorant, if he doe but marke, that the penance which the Pope taketh vpon him to remitte, was also limitted by yeaeres of fasting, praying, abstinence from the Sacramentes, and suche likes: as if your Confessor had geuen you in penance, to fast euery fridate breade and drinke onely, for some notorise sinnes confessed vnto him, then y<sup>e</sup> pardon for twenty daies, would discharge you of so many daies, from your saied bond, as be named: and if it be a free and plenarie Indulgence, it shall discharge you of the bond of al the dayes or yeaeres appointed, whiche you haue not befoze the receit of the said pardon accomplished. And this is exceeding plaine for the two first kindes of punishmentes, which we saied were ioyued for satisfaction by the Churches lawes, and by the Confessours prescription. For as they stood vpon daies and yeaeres, so the remission of y<sup>e</sup> same must needs keepe the like forme. For which cause you shal often see expressed

*De Pœnitentijs iniunctis*, in the Indulgēce.

And that forme of graunt & remissio  
was vsed alwayes in Gods Church.

*De Poen.  
iniunctis.*

For S. Cyprian did remit a great peece  
somtimes *De pœnitentijs iniunctis* of þe enioy-  
ned penāce, whē he gaue peace to such  
as fell in time of persecution, long be-  
fore they had fulfilled their prescribed  
penance: And so did S. Paule to the  
Corinthian that had committed incest.  
and so doth Nice Councell prescribe to  
Bishops, that they shoulde or might at  
the least, *Humanus*, Deale more gentlie  
with those that denyed theyr sayth in  
the persecution of *Licinius*, and that they  
might pardon them before, if they saw  
cause, though seauen yeares penance  
was prescribed vnto them. In which  
places that the Church now calleth a  
Pardon or Indulgence, was termed  
somtimes, *donare aliquid in persona Christi*,  
to geue or graunte something to the  
offender in Christes person. and so cal-  
led S. Paule it: sometimes it was cal-  
led *Dare pacem*, as S. Cyprian termeth  
it in many places of his works, some-  
times it was called *Humanus agere*, To  
deale

*Can. 112*

How  
pardons  
were  
termed in  
the Pri-  
mitiue  
Church.  
*2. Cor. 2.*



## 118 Of theopes Pardons

Can. 11.  
Cap. 5.

deale gentlie with sinners, or to shew  
vnto them humanitie, and so doth Ni-  
cene and Ancyran Councels terme it :  
*Licebit etiam Episcopo humanus circa aliquid*  
*cogitare*, It shal be lauful for the Bis-  
shop to deale more curteouslie with  
them, saith the holy Councell.

An assu-  
red argu-  
ment for  
pardons.

whereby we see this pardoning of  
enioyned penāce, is an auncient vsage  
and counted most holie of al the Chur-  
che, whercof we make this assured  
ground and foundaciō of our Pardons,  
and for the truth of them we make this  
argument. S. Paule did remitte en-  
ioyned penance in Chzistes person: S.  
Cyprian and all the Bishopes of Af-  
rike did remitte penaunce enioyned:  
Nicene Councell giueth licence to Bi-  
shops to remitt penaunce prescribed by  
the law: Therefore the Pope by theys  
example, & in the person of Chzist may  
remitte enioyned penaunce, and there-  
fore may laufully geue a pardon. The  
payne prescribed by the lawe he may re-  
lease, because he is the principall execu-  
tour of the law: the penaunce appoynted  
by y<sup>e</sup> inferiour priest in cōfession, he may  
like

likewise remit, because y, which is prescribed by thinferiour may by good reason, be, vpon cōsiderations, altered by the superiour, especially where the Magistrate hath good meanes to prouide, y neyther the Cōmon wealth suffer damage thereby, nor the party to whom it doth pertain to be loosed or bond in penance, receiue any losse therby. By like authorizy also doth a Pardō chāge sometimes a sharper & longer pain enioyned into som more gētle penāce & more fitte & needful works for the time and state then being, as his power, y is the chief gouernour may be exceeding beneficiall to the world in suche cases, which euer ought to be practised for edifying & neuer for destructiō. For it is to be considered, y the high Pastor vsually graunteth no release of the debt of good works, or the bond of deserued punishmēt but by prescriptiō of some other holy work to be accomplished before the party obtaine y benefite of his remissiō. As whē a penitēt hath enioyned hym to punish his body by cōtinual fasting or lōg peregrination, or other exceeding much tēporal paine,



Ita Vrbani  
nus 2. in  
Synod.  
Claremont

paine according to the grieuousnes of his desertes, the freedome of a pardon oftentimes turneth the said due paines enioyned in to some easier woork of christiā charity, yet being much more to glozve of God, and beneficiall to the Church, as the time standeth, then the other could be. As when the Turke or other ennemies of Christianity, doe inuade any Christian Kingdome. it is more beneficiall to put to our helping hand in the withstanding his crueltye, eyther by resisting him in oure owne persons, or contributing any peece of oure goods towardes the same, then any priuate penance that may cōcerne our persons. Therefore the gouernours of the Church, often, to moue the people to suche necessary deuotion geueth them a release of all paine due for theyr sinnes, or at the least, of the bond of their enioyned penance, onely vpon respect of some smal furtherance in suche a good and godly purpose.

The like they doe also often, to sette forward other woorks of charity, to the benefite of Gods people, as for the re-  
 leuving

and their meaning.

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lieutng of Hospitals , of Churches , of  
highe wayes, and suchlike. Sometimes  
again, they extend their power, which  
Christ gaue them, to edify his Church,  
and encrease religion and deuotion in  
the people , as when they geue pardon  
for so many dayes to suche as shall re-  
ceiue the blessed Sacrament , faste and  
praye , that heresy may cease in the  
Church, that the enemies of Christiani-  
ty may not preuaile, that Infidels Ie-  
wes and heretiques may be conuerted,  
and Schismatikes knitte them selues  
obediently to the felowshipe of Christes  
fold. So doth the Pope for the encrease  
of zelous deuotiō and adnancing Gods  
honour, geue dayes of remission or full  
pardon , to suche as shall vsually haue  
meditations of Christes passion and  
death by certaine holy praiers appoin-  
ted , or by visiting places in which  
there be seen some lively steppes , me-  
mories , and expresse tokens of Chri-  
stes miraculous workes, or his Sancti-  
ties. Thus to helpe vppe the dulnesse  
of praying and seruing God in our  
dayes, he geueth grace and pardon to  
such



such as shall frequent the Churches at the times of their dedication, or on certaine principall feastes, there eyther to be confessed and receiue the holy Sacrament, or els to ioyne in prayer and deuotion with other the faithfull people that thither at those dayes haue principall recourse. Hereof we haue example not onely in the story of the institution of the solemne feaste of *Corpus Christi*, but also in the great generall Councell holden at Lateran. For this cause also, & the like maintenaunce of holy prayer, by which the Church of God most standeth, hath he mercifully and with singular wisdom, giuen a pardon of certaine dayes or yeares to suche as shoulde deuoutly occupie suche beades, bookes or prayers: in al which thinges orderly giuen and reuerently receiued, I see not what can be reprehended, of any but such as are offended with all workes and wayes of mercy, charity, and deuotion. The power and iurisdiction is proued lawfull, the causes why he shoulde exercise his authority herein be very urgent, and Goddes honour with the peoples

Can. 62.

and their meaning.

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peoples commodity exceeding well respected, all thinges here doo edifie, and nothing at all destroy, all thinges doe stande by good reason, nothing can be reponed either with reason or good religion.

That not onely the penaunce enioyned in the sacrament, or otherwise by canonical correction, but also such paine as God him selte prouideth for sinne, may be released by the Popes Pardons, and that Purgatory paines may especially be preuented by the same remissions.

### The seuenth Chapter,



**B**UT now because some may by course of oure matter, looke yf I shoulde declare, whether the Popes Pardons may release any whit of that paine, which God him selfe putteth the penitent vnto, after his sinnes be forgiven: I must somewhat stand hereon, the cause is weighty, and  
X ij much



### 324 Of the Popes Pardons

much misliked of the Aduersaries, and some other perchance to, that see not so farre into the matter as they should doe before they geue any iudgement thereof. That the gouernours of the Church, should remitte Canonical correction, and priue satisfaction, with the bonde of penance, either enioyned, or els which by the lawes spiritual might be enioyned, many will confesse. But that their power should reache to the remitting of that paine, which Goddes hande hath laied vpon the offender for tempozal correction, that they vnderstande not.

2.

God punisheth vs for sin the more because vve punish not ourselues.

Truely, for this they muste be instructed, first, that the tempozal punishment, which God taketh on sinners that be penitent, though it standeth by the lawe of nature, and was practised of God him selfe before any mans lawes were made for punishment of sinnes, yet now it riseth principally, vpon lacke of punishing of oure selues, or the accomplishing of suche penance, as the Church of God prescribeth. For if the Church punish her Childzens faulces

faulces by sharpe discipline, doubtles it  
satisficeth Goddes righteousnesse, and  
he wil not punishe *his in idipsum* twise for Num. 1.  
one fault: or if man earnestly and suffi-  
ciently iudge him selfe, God hath pro-  
mised by S. Paul, that he wil not iudge  
him also, that is to say, that he will not  
correcte him with more heauy disci-  
pline of this life or the life to come, for  
that signifieth this worde *iudicare*, as the 1. Cor. 11.  
Apostle him selfe, doth interprete it.  
Then it foloweth, that the bonde of any  
tempozall punishment to be inflicted  
by God him selfe, doth not now binde  
man otherwise, then for lacke of ne-  
cessary discipline to be taken in this life,  
and therefore that Purgatorie bindeth  
no man, but in respecte of satisfying  
Gods iustice, which was not answered  
here before, either by our selues, or  
by the Churches correction, and enioy-  
ned penance.

Consider secondly, that he that fully  
is discharged of the bonde of satisfac-  
tion in this life, whether it be by inst  
accomplishing of his due and deserued  
penance, or by remission of Goddes



Church, and answering otherwise his lacke therein, the same person must of necessity be also discharged of *Purgatorie*, and al paine in this life which els God would haue enioyned for sinne, because this debt of *Purgatorie* rose vnto the penitent for the answer of Gods iustice, and lack of payment in this life, the which being discharged to the honoure of God and the relief of the party, there remaineth no bonde of paine to come. For debt is discharged properly either by remitting it freely, or by paiment iustly, and I speake rather of *Purgatorie*, then of other paines enioyned by God in this life, because that is euer appointed to man, onely as a recompense of Goddes iustice, and as a due correction for sinne remitted, when of al other paines in this world, whether it be sickness or death, no man can assuredly say, that this or that bodily punishment came vpon any man as a correction for his sinnes onely, or as a purgation of his life past. For sometimes such thinges follow by necessity of our corrupted nature, sometimes they be for our prooffe & exercise,

*Purgatorie* is neuer suffered but for satisfying for sinne onely, vther other paines of this life may be for other causes.

Exercise, and sometimes for other causes. But those kinds of punishments which God layeth vpon man onely for correction and satisfying for his sinnes, neuer fall vpon him after he be either iudged by his owne teares, or the Churches sufficient satisfaction enioyned, or els vpon reasonable causes remitted. The like afflictions may continue in any person, after the bonde of them be remoued, or may be giuen afterward: but for the satisfaction of his owne sinnes, or any debt proceeding thereof they be not, because the debt is discharged, in so much, that I dare be bold to say, if any man were sicke by Goddes appointmēt, for that cause only, to satisfy for his sinnes remitted before in the sacramēt, that he should streight recouer vpon the discharge of the debt which he did owe to God for his iustice, if that infirmity were for no other cause but y<sup>e</sup> onely, as it may be for many mo, whereof no man can easely iudge.

And therefore, not onely Christ himselfe, as I shall declare hereafter, but Aaron also healed in the old lawe the



infirmities of thousandes, which came vpon them onely for temporall punishment of sinnes.

lib. 3. de  
sacerdot.

And in the sacrament of extreme vnc-  
tion, the Apostle S. James affirmeth,  
that oure Lorde shall vpon the priestes  
prayer lifte vppe the penitent, or ease  
him of his sicknes. which may seme to  
be meant only or chiefly of that sicknes,  
which commeth vpon the party by  
Bods hande as a punishment of those  
sinnes, which be remissible in the sacra-  
ment or suche like means. As S. Chry-  
sostom sheweth also a passing power in  
the ministers of Goddes Church, say-  
ing, that they may kepe mans soule  
from perishing, and may charge him  
with more easie paine euen at his pas-  
sing hence, besides that they may ease  
his bodyly infirmitie also, by their ho-  
ly prayers in the acte of extreme vn-  
ction: in this sense speaketh he thereof.

But, as I sayde, because no man can  
well iudge, when man is afflicted onely  
for temporall discipline or satisfaction, or  
when for other purposes to vs vnkno-  
wen, y<sup>e</sup> Church of God that vseth highe  
wisdom

wisdom and moderation in al thinges,  
 medleth not directly in pardoning by  
 her iurisdiction, any such bodyely afflic-  
 tions as God chargeth man with al in  
 this life, which may be to the forsake as  
 a beginning of their eternal damnatiō,  
 (as S. Augustin saith) as well as a tē-  
 porall correctiō, & therefore not effectus-  
 ally remissible in the Church. But the  
 bonde of *Purgatorie*, that, I saye, in the  
 Church may be released, and is relea-  
 sed, at euery tyme that man worthely  
 receiveth a full and plenarie remission  
 of all penance enioyned, and due to be  
 enioyned by the lawe of the Churches  
 decrees. I doo not speake now, of the  
 deliuey of any person from the paines  
 of *purgatorie*, which already is actually  
 there, or for the Churches power in re-  
 leasing of their paynes, after they be in  
 the course of Goddes iudgment for the  
 same, I am not so farre yet: but I speak  
 of the discharge of the bond thereof, or  
 some portion of the same, now before  
 the partye doe passe hence, which is a  
 great deale more proper to the Churches  
 power, and more easy to be brought  
 to

It is a  
 nother  
 thing to  
 release  
*Purgato-*  
*rie* pay-  
 nes, and  
 to pre-  
 uent *purg-*  
*gatorie*.



to passe, then when the penitents soule is alredy in iudgment there, to which place, the Churches iurisdiction (as som suppose) doth not extend. If the simple vnderstand me not, let him marke my meaning by an example: The paines of Hell can not, neither by God nor mā ordinarily be holpen or released, after man be in the same, but the debt of Hell which is due for euery mortall sinne, is discharged alwayes at oure repentaunce, in so muche that the priest in the sacrament of Penance, with the sinne euer remitteth the bonde of Hell, and preuenteth Gods iudgement in the same: So if *Purgatorie* coulde not at all belong to y<sup>e</sup> iurisdiction of y<sup>e</sup> Church, nor no person therein, yet in the life of, the party som peece of the debt thereof or all may be released afore hande, whiles the party is in the power of the Church & her discipline. And so it must needes be at euery time y<sup>e</sup> the Church pardoneth the party of all satisfactiō, or any portiō thereof recompensing y<sup>e</sup> same by application of Chyistes satisfaction and his Sanctes, For the bonde of

and their meaning.

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*Purgatorie* riseth, as I haue saied, vpon some satisfaction and penaunce to be fulfilled or doone in this life, the which being here either by oure paines accomplished to y<sup>e</sup> satisfying of Gods righteousness, or otherwise pardoned, there is no debt or bonde of purgatorie at al, the which is so cancelled by the Church oure Mother, that it cā not be required of God oure Father.

And this moued alwaies the Church of God diligētly to prouide of her tender mercy towarde her louing Childzen, that they should neuer departe oute of this life in any det of penāce, knowing well, that y<sup>e</sup> residues not satisfied here, should be required at their hādes afore God in y<sup>e</sup> next life. And therfore though many yeares of penance wer prescribed to al suche as did notorious crimes, yet ther was made euer lightly a prouiso, that at the houre of theire extremity. they should haue peace and pardon, and the Churches blessing in y<sup>e</sup> holy sacrament, and so depart free from bonde of the Churches discipline, and as farre as in her laye, might be also  
discharged



Can. 12.

lib. 3.

Epist. 17

Epist. 18.

discharged of the temporall scourge in the next life, as no doubt they were, if there remayned no other impediment in them selues. So doth Ríce Council moſte mercifully prouide, and ſo doth Cyprian and other fathers of y<sup>e</sup> primitive Church, that ſawe in their highe wiſdom, the temporall paine to come, muche to hang on the parties ſatisfaction, and the bond of y<sup>e</sup> Churches enioyned penance. And euen at this daye prouiſion is alſo made, that no penance be giuen, but vpon condition of his recoverye, to any man that lyeth at the extremitie of death, leaſt he ſhould depart hence, *Ligatus*, bound, as S. Auguſtine termeth it: wherby the debt of his enioyned ſatisfaction, might be required in *Purgatorie*. And nothing in the world proueth moze the Churches doctrine of *Purgatorie* and Pardons, then doth the continual cōcorde and moſt agreeable practiſe of theſe holy acttes of binding and looſing iuſtly vſed in her gouernment.

2032

How

How the practise of pardons of these late hundreth yeares, differeth from the vsage of the primitiue Church, and in what sense suche greate numbers of yeares and dayes be remitted by the Popes pardons.

### The eighth Chapter.



**B**UT here we must note some diuersitie in giuing Pardons, & preuenting *Purgatorie* paines, betwixt the primitiue Church of olde, & oures of these latter hundreth yeares, which did moſte iuſtly riſe vpon the alteration of mens maners and ſtate of thinges. For in the primitiue Church the enioyned penance was ſo large for euery mortal crime, that it might ſeme very anſwerable to the nature of the fault. And doubtles it maye not otherwiſe be thought, but the ſpिरितe of God did limitate ſatisfactiō by the Canons, as agreable in all pointes to the debt  
of



of sinnes forgiven, which God required for answer of his iustice. And therefore when they gane a Pardon of the enioyned penance, there could be no great doubt, but the penitent being in zeale and deuotion qualified therunto, was therewith fully pardoned of Purgatorie, & the bonde of al paines to come in the next life.

But now of dayes when penance and large satisfaction (oure nature declining euer to the woorse, and deuotion continually decaying) is not enioyned according to the olde Canons, and but a smal signe thereof, remaining only in secret satisfacciō, which is not of it selfe in this exceding flow of sinne any thing agreeable to the faultes committed: in this case, to remitte onely the enioyned penance, were not enough commonly to preuent Purgatorie paynes, or to discharge y<sup>e</sup> penitent of all satisfactorie correctiō to come. wherby y<sup>e</sup> Church by instigation of Gods spirite dealeth so much more mercifully now thē before, because the people had neuer so muche neede, to hang on pardon, as whē their  
sinnes

sinnes be greatest, and their recompēse least. Neuer y lesse, suche is y frowardnes of oure time, y they had rather take away penaunce contemptuously, then haue it released by y power of God lawfully. For the great infirmite of this world was this manifold remission bled, & yet the meeknes of the Church, which by y meritt of God, she applieth her selfe vnto for the distresse of these dayes, and for the sinners sake, is yet most of sinners now commonly contēned, & of very many, that haue ful great need therof, as mere folly laughed at. Yet the Church for her childzens relief bestoweth mercy still, and a great deale lesse it is to offend on that side, then the other, as no doubt the holy Ghost guiding her affares, she standeth vpright on both sides.

She seing therefore, that y remission of the enioyned penance coulde not discharge vs of the bonde of transitorie payn to come, & being sure y it is nolesse lawfull to remitte the paynes due by the Canōs, as enioyned effectually by y Canōs, she giueth now pardōs not onely  
de



*de iniunctis penitentijs* but also, *de iniungendis*: of suche penance as by the nature of the faulte before God, or by the decrees of Councells should or had wone to be enioyned. For ther is no mā that hath in penance prescribed either of fasting or praying or suche like a thousand or moe yeares. And yet it is known, that many suche pardons are, and haue bene giuen long. Neither coulde the debt of *Purgatorie* wholly be discharged now, as it was of olde by the pardons of the primitive Church, in which onely ther was remissio of the penance appointed (because al penance thought nedefull was then appointed) except ther were releasing also sometimes of all the penance, or a great peece of the penance that should by lawe and reason haue bene enioyned.

How  
the great  
number  
of daies  
or yerres  
be to be  
vnder-  
stand, in  
the form  
of Indul-  
gences.

And this is the Churches meaning, in giuing so many daies and yeares as be often times expressed in pardons, in titles of prayers, or vse of certaine sacrificed creatures made holy by Gods woorde and praier. Of which, because we see not the originall, and because by  
unlawful

Unlawfull practice of Winters or winters, the grauntes of diuerse Bishops for multiplication of the yeares, may be ioyned together, against the meaning of y<sup>e</sup> giuers, there may be some forged, & not authentical, yet we will not sta<sup>d</sup>e in that point, because it is certen, that such be in deed graunted diuers times, by them that haue lawfull authoritie in y<sup>e</sup> Church. The vndoubted s<sup>e</sup>nse wherof, though euery man may easely vnderstand by the premisses, yet fully to open the case which is now so common in most mens mouthes and not well considered of many: Looke howe many dayes or yeares a man may deserue to be punished in this life, if his sinnes were to y<sup>e</sup> bittermost taxed, & y<sup>e</sup> appointed penance of y<sup>e</sup> Church fulfilled, so many yeares maye the gouernours of the Church remit, and forgiue by a Pardō. But many a man may, and God knoweth often tymes doth committe, so many greuous offences, continue so long in sinne, liue so wantonly and so carelessly, in all maner of wickednes eue to his lifes ende almost, that, being co-

y

verted



This is  
ouerco-  
mon a  
case in  
the  
vworld

uerred by Chyistes grace, and so depa-  
ring hence in his fauoure, as it often  
through muche mercy falleth, he must  
needes be in exceding great debt for so  
long a life so euell spent. And, I thinke,  
if you call him to account for all his co-  
mon & dayly offences, for all his dayes  
unthriftily wasted, for euery of his idle  
woordes, for euery of his vain thoughtes,  
for so many occasiōs of good works  
omitted, which he ought haue doen, for  
often felowship in other mens misde-  
des besides his owne, all this wil rise  
to a great debt in a mans case y<sup>e</sup> neuer  
required in all his time effectually, to  
haue his debtes forginē him, and there-  
fore he must needes stand much bound,  
euen for his veniall trespasses: which,  
though they deserue not of their nature  
damnation eternall, yet being not re-  
mitted, they binde man to transi-  
torie punnishment, according to the  
number, time and weight of them.

But now if you sitte on the audit of  
the greater matters of this mans con-  
science, where euery of his sinnes de-  
serued by the Churches limitation, for

correction onely, after they be remitted, nere hand seuen yeaeres penance, and some many moe, where he hath doone nothing els all his euell and long time, but heaped sinne vpon sinne, where infinite sacrilege boldly hath bene committed, where his flethe was neuer satisfied of mosse vnlawfull lukes, where his minde was euer full of greedy gain, wher his handes or harte were alwaies imbued with innocent bloud, were no parte of his mind or body, hath bene free from what iniquity you can name: in all this corrupt case of many a mas life, where no good workes (that I may may vse S. Chrysostoms woordes) are found, by which ther may be any hope of release, where there is abundance of all sinnes without any satisfaction, in this lamentable state of a life so euell spent, howe manye yeaeres penance, (if it were possible for the partye to liue so long) were he, by the Churches iudgemente, by the waight of his wickednesse, or by Christes iustice, to be charged withall? Surely if his life

De contrapunctis  
punc.  
rordis  
lib. 2.

Note  
vvel this  
case,



were not onely a thousand yeares (for so long almost did some of the olde fathers live) but if it were ten thousand yeares, he coulde not satisfie for so muche temporall paine and debt of sinnes, as reason, law, and Goddes iustice woulde, and well might charge him withall, though the great debt of everlasting damnation, by Christes grace, were mercifully remitted in þe priestes absolution at his confession before. Therefore, whether the party live or die, he is in debt for suche penaunce, if rigour were shewed, as so greate sinnes deserved. And if he lived ten thousand yeares, he were bounde in his life time, and in his body, to accomplishe as he might the due penaunce for his deserttes, & if he die streight vpon his repentaunce, he is no lesse bounde by suffering paine and punishment in the next world to fulfill þe same. For Gods iustice leeseþ no right, because mā leeseþ his life.

Neither is it necessary for the due payment of that greate debt of so many yeares, þe paine of purgatorie shoulde endure

endure so long, or so many yeares, as had bene necessarie for þe accomplishing of his penance in this life. For þe might, the force, the hougnes, the excesse, and the nature of þe paine in þe next worlde, is so fearfull and so great, as S. Augustine oftē noteth, that a great deale lesse time sufferance of the same, is answerable to much more in the worlde & this present life. For what comparation is ther betwixt a dayes fasting here, and a dayes punishmēt in purgatorie? better it were surely to suffer a hūdred yeares suche penaunce as the Church prescribeth in this mortall life, that hath in it much wordly ease, and comforte for the release of the enioyned paine, then to abide one daye or weke in so greuous a torment, as the holy Doctours and all the Church holdeth Purgatorie to be.

Super  
psal. 37.

Therefore to forgiue suche a greuous sinner in the latter ende of his life receiued to mercy, as we haue now spoken of, a thousand or two thousand yeares of penaunce, is as muche in effecte and nature of the termes, as



to remitt and release him of so much punishment, or the debt and bonde of so much punishment in *Purgatorie*, as is proportionall and correspondent to so many dayes or yeares of penance, as the penitēt in this life was bound vnto by the Canons of the Church, or the iust enioyning of his Wholly Father. For the Pardons measure the matter, not by the limites of *Purgatorie*, the bondes, borders, or way of limitatiō wherof, the Church knoweth not, but by the yeares and times of penance prescribed to sinners by the holy Canons, vpon the bond wherof, Gods iustice temporal in the next world, doth, as I haue proued, muche depende.

To be shorte then and plain, to giue a pardon of a thousand or two thousand yeares or moe, yf the graunte goeth so, is as muche to saue, as to forgiue so muche punishment as might be answerable for so greate penance, not fulfilled in this life. As if I wer behind with y<sup>e</sup> Church & indebted to God hard before my death of a hūdreth dayes fasting, in which case, I cā not recōpence,

Origē in  
Num li 3  
Rom. 11.

if my Bishope then , or the chiefe heade  
of al ꝑ Ecclesiasticall Hierarchie doo for-  
giue me twenty of the sayd dayes, then  
my punishmēt shal be so muche lesse in  
*Purgatorie*, not by twenty dayes, I saye,  
of *Purgatorie* paines, but by so muche as  
in force of satisfaction there, is answer-  
able to twenty dayes faste here. So  
that, ꝑ Church measuring her mercies,  
by the yeares of penaunce deserued by  
ꝑ lawe in this life or ells where, taketh  
effecte not only in this life, where there  
cā not be so many dayes in oure shorte  
time, but especially in preuēting *Purga-*  
*torie* paynes, where there maye well be  
punishmēt answerable in a very shorte  
time, to all the dayes prescribed by  
the measures of the lawe, and disci-  
pline of oure present dayes in the  
worlde.

And yet I talke not now of taking  
or deliuering any mā out of *Purgatorie*,  
so muche sooner as so manie dayes re-  
lease doth importe, when he is in it al-  
readye, but I meane (as I oftē saye for  
the simples sake) of him, ꝑ is yet aline,  
and in the Churches iurisdiction, and  
V. iij. therefore



therefore may haue by the Keyes of the Church a pardon of his debtes, either all, or parte, to preuent the paynes of Purgatorie, or to discharge y<sup>e</sup> debt thereof before that terrible daye come, when it shall be actually required. And in this sense vndoubtedly are the greate number of yeares and dayes to be taken, which be exteding necessary to procure mercy in these euell times, wherein we may beholde the pitiful waaste of christian workes euery where, and little penance to be done no not of y<sup>e</sup> better sort of Christiā people. As for the other disobedient children, that euery way laugh their Mother to scorn, whether she vse severitie of discipline, or lenitie in remission, they haue no parte, neither of the Churches blessing, nor of the holy workes of Sanctes, nor of Gods owne peace and pardon. Oure Lorde giue them the grace of repentaunce, that they may haue a taste, either of the Churches discipline, or of her mercie and lenitie.

And their meang.

345

It is proued as wel by sundrie examples of the olde Lawe, as by Christs owne often tacte and his Apostles, that enioyned or deserued punishment may be released by the gouernours of the Church in their Pardons.

### The Ninth Chapter.



Some may here marueile perchāce, that such power should be giuen to mortal men, as to remitte suche great portion of penaunce as by iustice ought to be enioyned, or such a number of yeares as are oppoyned for satisfaction and correction of former misdedes, thereby to remoue from the party, the heauy hande of God prepared for iudgement, who, would not wonder much hereat, if they considered that the debt of hel paynes and eternitie of punishment, which incomparably exceedeth many thousand yeares, might by the priestes office, and alwayes is in the due execution of the sacrament of penaunce, fully remoued from the party penitent.



Priesthood  
in the  
newe  
lawe of  
more po-  
wer to  
purchase  
mercy  
them in  
the olde.

Moyles  
and Aarō  
procured  
mercy and  
pardon for  
the peo-  
ple.

penitēt. And wher mercy putteth away  
deserued damnation, there may muche  
lesse force of grace turne away the pu-  
nishment of *Purgatorie*, being but tran-  
sitory, and equiualent onely to the pe-  
nuance of a number of yeares prescri-  
bed. In which case, if y<sup>e</sup> Church of God  
should haue no preheminence now af-  
ter the incarnatiō of Christ, since which  
time the wayes of mercy towards man-  
kinde must needes be muche enlarged,  
oure state and gouernement should be  
much inferiour to the regiment and to  
the priesthood of the olde lawe, which  
truely did in al thinges, but as a sha-  
dowe and figure, resemble the Maiesty  
of our Churches preheminence, especi-  
ally there, where mercy and grace were  
to be shewed, which came by Christ  
Jesus.

Behold the some steppes of this more  
excellent power giuen to oure chiefe  
priestess, in the persons of Moyles and  
Aaron, who are noted in the booke of  
Exodus and Numbers meruelously to  
haue procured Goddes mercy, & some-  
times by force of sacrifice, prayer, & sin-  
gular

gular zeale, to haue released some great portion of the paines and punishment which God him selfe by his owne mouth & determination had layed vpon the people. with what meruelous confidence of his office, & pity of the afflicted sorte, did one of the crye out vnto God to hold his hande, and pardon the people, after they had deserved so greate punishment for worshipping the golden Idol of the Calfe in wilderness? Lorde (saith Moyses) this people hath committed an horrible sinne, and they haue erected golden Goddes. Forgiue them this sinne, Lorde, or ells if thou wilt not, dash me oute of thy booke the, which thou haste writen.

This gouernoure and this priest, prayed not after a commo sorte for pardon of the peoples punishment, but he claimeth it with confidence, & in a manner requirerh it as by his iurisdiction & office. Suche was the force of prayer & priesthod, before Christes spirituall soveraignty was honoured in the world, otherwise then in a figure. And yet, God, in a manner, was at y point with  
them



Ibid.

them then, that he would pardon and punish at their pleasures. For when the sinne was exceeding greuous, he maketh as it were means to Moyses, that he should not stay him, nor his Anger, from punishing of the offenders: Let me alone Moyses (saith our Lorde) and suffer me to be angrie.

Num. 12.

So when his sister Mary was punished by a leprosie for enuiyng at her brothers authority, he cried vnto our Lorde and said: Lorde God heale her againe of this disease, and of his mercy so he did, enioyning onely vnto her seuen dayes separation. Aaron also procured pardon for the people by the like force of this prayer, and priesthood, when by sedition the people had highly offended God: yea he did as it were limite a moderat Goddes appointed punishment, that his wrath should extend no farther but to the destruction of a certaine number. For when God saide vnto Moyses and Aaron, departe you hence from amongst this people, for euennow I wil consume them. With which woordes straight the destruction began  
and

Num. 16.

and their meaning.

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and grew very soze, a flame of fier pitifully consuming them. But Aaron our of hande with his incense, ranne to that parte where the plague of Gods ire wasted most, and there censed vpp towards heauen, and earnestly requested for the people, and so placing him enen iust betwixt those that were slaine, and the residue that were aliue, the wrath and indignation of God ceased.

But it were to long to make reherſal of all ſuche puniſhementes as God hath afflicted his people withall for sinne, and yet hath bene either wholly put of, or much thereof abated by these priestes euen of the olde lawe, when they had no warrant, promise, ne commission in sacramēt or other wise, other to binde or loose as by iurisdiction, or any otherwise, but by their praiers: where oures of the newe lawe and testament haue expreſſly receiued a full power and commission concerning the same. Therefore now in the newe lawe & in the dayes of grace where mercy and iudgemēt be met together, trueth and peace haue ioyned, we shall find expreſſe

Psal 140



preſſe exāples of iuſtice & iudgemēt on ſide, & grace & mercy on ſ other, not only in ſ governmēt of Popes and Biſhops, but in Chriſtes owne regiment & his holy Apoſtles, from whom to our prieſtes, all this power procedeth.

In them then, of whome heresy and falſchod doo ſtand in awe, lette vs ſee whether any examples may be founde of pardoning the payne due for ſinne. The ſeuen diuels poſſeſſion of one womans body, was no ſmalle puniſhment for ſinne: yet when it pleaſed Chriſt, he both forgaue her the ſinne, & diſcharged her of that horrible puniſhment for the ſame: & ſhe had a graūd Pardō & a plenary Indulgence, becauſe ſhe loued much. Yea a woman that had committed adultery, & therefore by ſ law ſubiecte to death, was pardoned by Chriſt, not only of her ſin & damnatiō, but of ſ penalty which by Gods law ſhe was ſubiect vnto for ſ ſame ſyn, wherby he declared that he had ſul power, not only to remit ſins. but alſo to giue pardō for any temporal paine or puniſhment provided by lawe for ſinne. where are they, woman

chaſ

Luca 7.  
& 8.  
Chriſte  
him ſelfe  
gaue a  
pardon.

Ioan. 8.

and their meaning.

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that do accuse thee, quoth Christ: Here is none here, sayd she, Lorde. If none haue condemned thee, saith Christ, the doe not I condemne thee: go thy way therefore, and sinne no more. And this is in the viij. of S. Johns Gospell.

which exāple I alleadge y rather, because. S. Augustin noteth it as a straunge power & iurisdiction, y should remit the punishment enioyned by y law it selfe for a publike crime, wher y person was taken with y maner: Yea he applieth it to Priestes & Bishopes, & proueth, y it becommeth the at y least to make intercession to y tēporal officers, by occasion, for y release of offenders, euē ther wher they be subiect vnto y apointed punishment of y lawes. wherin, he saith, that though they cā not by their authority cōmaund their release, yet y it behoueth y Ciuile Magistrates to release y payne, wher they doe make request. For to which cause Macedonius a Magistrate had chalēged S. Augustin, or rather asked him y questio, why Bishopes did so much intermedle in y tēporal iudgmēt for procuring pardon to offenders, in so much y they would

Epist. 149



Woulde not take it wel, if they obtained not the remission of the parties punishment, for whome they made intercessio. To whome S. Augustin answereth trimly and largely: where amongst other thinges he saith, *Ipsē Dominus intercessit, ne lapidaretur adultera, & eo modo nobis commendauit intercessionis officium.*

Oure Lorde him selfe made intercession for the woman taken in adultery, and by that fact commended vnto vs the office of intercession.

Epist. 187

And S. Augustin excommunicated Count Bonifacius that he tooke from the Church an offender, and put him to execution when he came to the Church for mercy and pardon. So proue hath Goddes Church euer bene to remitte the paine for sinne deserued, not onely wher she had full authority to pardon at her pleasure, but euen there where it could not otherwise be had, but by intercession to other men who had to doe therewith.

Again Christ deliuered in the fift of S. Iohn, one that had bene feeble eight and thirty yeares long for a punishment of his

of his sinnes, and that he might vnderstand, that, that sickenes came vnto him for correction of his former offences, he said vnto him after in the temple: Loe, now thou art made whole, look thou sinne no more, least a woorse thinge happē vnto thee. Neither is it vnlke, but the party had his sinnes remitted long before Christ healed him of his corporal infirmity, by the sacrifices of the lawe and by ordinary meanes of that time, through the faith in Christ Iesus. whereby you may perceiue, that our high Bishoppe Christ hath giuen pardon to many, not onely of their sinnes and euerlasting damnation, but also of the temporal paine and punishment, either prescribed by the lawe, or enioyned by Goddes owne appointinent. Then we neede not wonder, that the Churches officers holding by his right both the title to pardon and to punish, should be by his example so prone to mercy, which of the twoo is alwaies most commended in spiritual regiment.

Neuer the lesse we meane not, that p̄riest hath alwaies such power as Christ

h

had



Enchir.  
Cap. 66.

had in remouing of bodyly sicknes, not only because they know not when it is the deserued paine for sinne, as he did, but also because, as S. Augustin saith, *Remissio in Ecclesia magis fit propter futurum iudicium*: Pardoning in the Church hath more respecte to the iudgement of the next worlde. He meaneth by the temporal iudgement, and for that he alleageth out of S. Paule, that the iudgmēt, which he willet vs to preuent by punishing our selues, is the correction of such as God loueth, least they be damned with the worlde, which can not signify the euerlasting iudgmēt. we meane not then, that the Pardons of the Ecclesiasticall Magistrates should pertain alwaies to y<sup>e</sup> releasing of bodyly paines duely deserued for sinne, or for other causes appointed, because Christ so did not vnto al, but vnto some as it pleased his wisdom: but this we say, that as he of his mercy tooke away and released the sinners of certaine temporal afflictions, as well appointed by the Law of Moyses, as enioyned by Gods owne hande, and so gaue a pardon of that which both

Moyses

and their meaning.

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Moses and his owne father appointed: euen so may the Apostles and their successours, pardon any man, that is worthy of that benefite, of some parte or al such penance, as their owne law prescribed, or the iustice of God, vpon the bonde of their decrees, and the debt of the sinners, hath in the next life prepared. Although, as I haue once noted before, not only y<sup>e</sup> Apostles miraculously, but also Gods Priests dayly doe heale in the sacrament of extreme unction & prayers, not onely sinnes, but the penitēt of their sicknes and infirmity, wher y<sup>e</sup> disease especially came of sin, as I suppose, or otherwise, whē it is expediēt to the party and glorious to Gods name.

But in S. Paul we haue an inuincible proufe of y<sup>e</sup> authority & iurisdiction of Bishopes and principal Pastours, touching as wel y<sup>e</sup> power of enioyned penance & satisfactiō for sins cōmitted, as y<sup>e</sup> lawfull power of pardoning the same which before was enioyned, & so in one fact of y<sup>e</sup> Apostle a cleare practise of binding & loosing. He first bound him by ex-cōmunicatiō y<sup>e</sup> had so greuously offended,

3 4 and

Jacob. 5.

Iurisdiction exercised,  
by S. Paule.



1 Cor. 5.

and to shewe what a terrible torment this kinde of punishment is, and how much it is to be dzed, he maketh it euident by a straunge corporal vexation, y<sup>e</sup> al Christian men might conceiue y<sup>e</sup> misery of those persons which be excommunicated hereafter, whē the external sign & miraculous torment should cease in the Church. I will reporte the matter fully: There was amongst the Corinthians one of reputation, that kept vnlawfully his fathers wife, the which being knowen to their Apostle S. Paule, who then was absent from them, & being accōted of him, as in deede it was, an exceeding greuous facte and notorious, he gaue in charge to the Church of Corinth, to take the person that had so offended, as excommunicated, that is to say, to be seperated from the sacramēts, the seruice, & the common felowship of Sainctes. But see with what a maiesty & might of operatiō, with what force of woordes and authoriety of his calling, with what a straunge kinde of punishment Christes officer here correcteth the offender. Thus runneth his de-

ser.

terminate sentence, on the offender, that al the worlde may take heede and wonder at the Churches auctority, and condemne the vaine voices of thē that doo restrain the power of Gods ministers only to the preaching of the Gospell.

I being absent in bodie, but present in spirite, haue alreadye giuen iudgemēt as well as if I were present, that the person, that hathe thus wickedlie wrought, should be deliuered vppe to Sathan in the vertue of oure Lorde Christ Iesus, you there being gathered with my spirite in the name of oure said Lord Iesus, ad al this for the vexation of his flesh, that his soule may be safe in the day of our Lord Ies<sup>us</sup> Christ.

This in effecte, is the Apostles sentence on that Incestuous person, whereby he was temporally tormented by the force of S. Pauls power of binding sinners, giuen by Christ, and exercised no otherwise, as you may see, but in Christes vertue and holy name.

where it may be noted for a straunge efficacy of mans woorde, that the diuel him selfe should be thereby appointed to

The form  
of excom  
municas  
tion and  
binding.  
offenders  
vied by  
S. Paule.



In 1. Cap.  
1. ad Tim.

Luc 13.

tozmēt a sinners body, not as he would but as far as y<sup>e</sup> diuine Magistrate shal li-  
mite him. *Diabolus enim, quia ad hoc paratus est, ut auersos a Deo accipiat in potestate, audita sententia corripit eos:* The diuell (saith  
S. Ambrose) who is alwayes ready to take them to his power, that ar turned  
frō God, streight as sone as he heareth the sentence pronounced vpō sinners, he doth afflict ad correct thē. As it may also appere by our Sauiozs woords in  
y<sup>e</sup> Gospel, of a wōmam y<sup>e</sup> had *spiritum infirmitatis*, the spirite of infirmity, whō, y<sup>e</sup> diuel had xvij. yeares together faste bound in sicknes for her sins, to whom also Christ gaue a pardō by impositiō of his holy hands. wher we may haue an other example of his mercy, in loosing the tēporal band & punishment appointed for sinne.

But let vs turne to S. Pauls patiēt, whō we lesse by y<sup>e</sup> key of y<sup>e</sup> Apostles iurisdiction so fast locked & bound for his wickednes, & let vs cōsider, whether by the same iurisdiction, he may not receiue pardō & be loosed, by wich he was bound, & punished befoze: Yea let vs not doubt  
but

but it stode in Daules pleasure, to pardon y<sup>e</sup> man soner or later, as he thought most cōueniēt for y<sup>e</sup> Churches edifyng, & y<sup>e</sup> parties profit, & therfore might haue tyed him for twēty yeares together either in Sathās bōdes, or other eiōyned penaunce, or cōtrary, if he had thought expediēt, might haue loosed him within one houre, & so haue giuen him so many dayes of pardon as he list, & meant to recōpence by Chyistes satisfaction and the communion of Sainctes, in which, the lackes of certaine may be supplied by the abundance of others. Thus then S. Paule meaning to pardon the penitent, giueth the Church of Corinth to vnderstande his pleasure touching the said sinner, that there stode in the bandes of penaunce, vpon his former sentence. Let this rebuke and checke giuen him of many, be enough. And now rather, it were expediēt that you did forgiue him and comforte him, least perhaps he be drowned ad overwhelmed with excessiue sorow. Therfor I pray you, renew ad cōfirme your loue towardes him againe: I moue you

S. Paule  
gaue pardon.

1. Cor. 2.



in this matter to proue, whether you be obedient in al things. And where you pardō, there doo I forgiue also. In deed as for me, whē I pardon, it is for your sakes, and in the person of Christ, that we be not circumuented of the diuel, whose meaning ( in suche matters ) I wel vnderstande.

Thus yow see did y<sup>e</sup> Apostle punish, & thus did he remit again. Hauing y<sup>e</sup> moderatiō of y<sup>e</sup> Churches discipline in his hādes so far as his iurisdiction did extēd amongst Christs people, whose obediēce in all suche matters he claimed, as you may perceiue by his owne woordes, not yet without great respect & cōsideratiō of y<sup>e</sup> offenders case, & especial care of the Churches edifying. For ful truly S. Augustin said: *In actione autem penitentia, ubi tale crimen commissum est, ut is qui cōmisit a Christi etiā corpore separetur, non tam consideranda est mensura temporis, quā doloris: In y<sup>e</sup> dooing of penance wher the sinne is such that it deserueth excommunication, ther is not so much respect to be had of the time, as of his sorowfulnes that cōmitted the facte.*

Cap. 63.  
Enchir.

That

That the Church of God meaneth not to make al men partaker of her Pardons which would seme to be relieued thereby, but suche onely as be of fit disposition therefore, and how they ought to be qualified, that must be partakers thereof.

The tenth Chapter.



**I**t is here necessarie therfore, y we should aduertise all mē, that y Popes & Bishops of holye Church, thoughe they haue not only by Christs expresse wooorde, but also by the warraunt of the Apostles, and practise of their predecessours, authoritie to binde and loose, yet euery of their Pardons or releasing of penance, not alwaies to be beneficiall to euery one that shall claime benefite thereby, either in the world present, or the nexte. For the holy sacramentes them selues doe not at all times

Pardons are not al vvays beneficiall all no more the the sacraments the selues.



times atteine to that effecte in man, for which they were instituted by Christ, through the vnworthines of the partie that shoulde receiue them. Therefore to make the Pardons beneficiall, as there must be good consideration and respect in the giuer, so the receiuer, must by especiall loue, zeale, and deuotion be made fit and apte to be partaker of so singular a treasure.

The giuer of the Pardons because he is a man, may haue sinister respect to the parties person, whom he seeketh to pleasure, either for kinned, for friendship, for feare, for ritches, for honoure, & suche like: and they which required the, may for slouthfullnes because they list not doo penance for their sinnes, or for delicatencesse, whiles they refuse to abstaine from thinges that be pleasant, for recompense of their pleasures past: in these and suche other cases, some Popes may giue by the abuse of their Keyes and authoritie, or by error proceeding on false suggestion, a pardon, as the penitent may also receiue in the face of man. But let them assure themselves

and their meaning.

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selues that so be affected, that God him selfe, who can not be deluded, nor by sinister affection caried from iust iudgement, will not here confirme the sentence of his seruauant who was in this matter either him selfe to blame, without cause to bestowe so precious a perle of Gods mercy, or ells y party vnfitte, that required to be partaker of that grace, wherof afoze God he is proued vnwoorthie. Though the preheminance be neuer so greate, yet as wel the Key of order may erre through the faulte of one party in remitting sinnes in the sacrament, as the Key of iurisdiction may erre, in pardoning the enioyned penance oute of y sacramēt. Therefore it is not good for any man to leane his prescribed penāce vndone, or to omitte suche necessarie workes of christianity, as whereby he shall rather be worthy to be partaker of a pardon.

Christ oure lord pardoned Mary Magdalen of many sinnes, & by al likelihood forgane her all y pain due for her greuous offēces, both eternal & tēporal. Mary she was wōderfully wel framed  
and



and apte to receiue ſuche a ſingular benefit, for ſhe loved exceding muche, and therefore much was forgiuē her. **Lucz 7.** She waſhed Chriſtes feete with her teares, and with the heare of her heade ſhe wiped them again. She honoured Chriſtes bodie with ointement of price towards his buriall, with other ſuche expreſſe tokens of paſſing loue of our Lozde, which did winne her a pardon of ſo many ſinnes. For of loue it is written, *Charitas operit multitudinem peccatorū,*

**1. Petri 4** Charitie couereth a nūber of faulces. And yet after all this large remiſſion, if we beleue hieſtozies of the Church, ſhe ceaſed not al her life to doe paſſing penance.

Pardons  
dylſcharg  
not men  
fro doing  
good  
vvorks

In deede if we ſpeake exactly, a Pardon doth not ſo muche remitte to the penitent any good worke either freely doen, or chardged vnto vs by others apointenent, as it doeth releaſe y<sup>e</sup> bonde or debt of penance: that where afore I was of neceſſitie bonde to ſatiffaction for penance of my ſinnes, I may now after the debt be remitted, pay my penance freely, that I may not appere vnworthy

unworthie of other mens reliefe, whiles I refuse not to worke also my selfe as a poore member in the whole mysticall body of Christe, in the knot wherof his mercy commeth vnto me. And if it then so fall oute, that I by reason of sicknes or shorthe life, can not fulfill my penance, I shall the departing hence, be free by the grace of Christe, graunted me in the Indulgence, and so be wholly free of such debt, as I els should haue supplied by sufferance in *Purgatorie*, in my soule.

Let no man therefore, doe lesse penance for any pardons sake, if his habilitie serue therunto, which is neuer giuen to hinder the fructes of good workes and repentance. But where there is before God and our consciences iust cause, why we can not fulfil such necessarie and requisite satisfaction, as is enioyned or deserved, there we may be in assured hope, that God will confirme the sentence of his seruantes.

Othertwise, as S. Cyprian saith, if any man not thus qualified, seeke deceitfully for a peace or pardon, he deceiveth himselfe



Lib. 1.  
Epist. 2.  
& lib. 4.  
Epist. 2.

selfe and Gods priest to, who seeth the faces outwardlie of the penitents, but the hartes of the God onely beholdeth, & according to the behauioure of their mindes and meaninges shall iudge them in the next world, and amende in their punishment the sentence of his priestes.

Enchir.  
Cap. 70.

Goddes Church, though she be muche enclined to mercy, yet she crieth not with the flatterers and false preachers of the world peace, where there is no peace. And of oure mother the Church it may well be verified that S. Augustine spake of God him selfe in the like case. *Nemini dedit laxamentum peccandi* (saith he) *quamuis miserando deleat iam facta peccata, si non satisfactio congrua negligatur.* She hath giuen no man a freedd to sinne, though by mercie, she remitteth sinnes alreadie past, if competent satisfaction be not neglected. So that a Pardon can not well be beneficiall to any mā y neglecteth penance, or without al cause omitteth his duetie in fulfilling the same, though it be exceeding comodious and profitable to him that lacketh

lacketh time and space to satisfie, wher  
of good will and deuout intent he is  
readie therunto.

Therefore I woulde aduertise all  
suche, as haue a Pardon or Indulgence  
vpon iust and true suggestiō obtained,  
for release of their enioyned penance,  
or other deserved paine, and therupon  
omitte to doe their saied satisfaction,  
that they helpe the lacke thereof other-  
wise, where their habilitie is the better.  
As if they can not through feeblenes,  
or other notozious perceiuing of harme  
therby fast for satisfaction of their sin-  
nes, the let the supply y by more libe-  
rall almose, & charitable reliefe of suche  
as be in necessitie. For that kinde of  
charitie Christ gaue in charge to the  
pharises, for the purging of their sin-  
nes, which signifieth the recompense  
of the residue of their paine, and ne-  
cessarie clensing of the remnantes of  
their faulces and filth after the remis-  
sion of the same. For almose will not  
purge deadlie sinne, and the verie ini-  
quitie therof, as S. Augustin wel noted  
in the place last out of him alleadged.

vvhath is  
to be doo  
of them  
that haue  
receiued  
a pardō,

Lucā 12.  
Almose  
purgeth  
not mor-  
tall syn-  
nes, but  
veniall.

Of



August.

1. Enchir

Spiritual  
exercises

Lucæ 19.

Of the pain tempozall then, Christ said, giue almosse, and al is clere with you. But if you can not that waye for lack and insufficiencie, then be earnest in prayers, and continually cry out in the *Pater noster*, forgive vs oure debtes, *dimitte nobis debita nostra*, and by y<sup>e</sup> Orison not onely venial sinnes, but also the tēporal debt that remaineth for deadlie crimes, after they be remitted and repented for, be forgiven.

In this case also, it is verie good to helpe both by counsaill and trauaile to turne the wicked sinners from their euill wayes, and to call Heretikes and Schismatikes home to Gods Church and Christes faith. For of that worke it is written, that it couereth a multitude of sinnes. Againe to be dayly and deuoute at the blessed sacrifice of y<sup>e</sup> Masse, there with zeale & loue to embrace with Marie Magdelene y<sup>e</sup> holy bodie of our Saniour, and often to receiue the same with *Zacheus* into oure house and temple of oure body, in the holy sacrament. This most excellent acte of religion doth wōderfully diminish the deserved paine

pain for sinne, and maketh vs fit to receive fructfully, the Pardons giuen by the Magistrates 'spirituall in the person of Christ.

Or if this, in these dismal dayes, may not be had, yet learne at the leaste, as well to lament the lacke of it, as to be sorrowfull and contrite for thy sinnes: for earnest vnfained teares proceeding of loue & deuotiō haue purchased many one a pardon. Peter wept bitterly, & loved hartely, & therfore he was restored to grace and mercy, & after Christ had punished, as in way of penāce, his thre denials, with a triple demaunde of his loue, as though he had doubted of his harte towardes him, as S. Hilarie, S. Cyrill, & other doe interpret it, he not only gaue him a pardon of al that was past, but made him his substitute in earth and chiefe pastour of al his flock.

Super Io  
an. vlt.

If it stād thus therfore with y party penitent, then the Popes Pardon shall vndoubtedly be beneficiall vnto him, & otherwise either not at al, or els nothig so muche as they seeme to sounde. For althoughe it be an olde saying, *quod, in-*

A a

dulgen-



Adria-  
nus.

*dulgentie tantum valent, quantum sonāt*, that Indulgences be of as greate force and valour, as the forme of their woordes doe importe, yet that is not otherwise to be vnderstand, then there, wher ther may seeme iuste cause of graunte to y<sup>e</sup> geuers, and not euill disposition in the receiuers. For as Adrianus that once was Pope him selfe reasoneth: If the Magistrates of the Church may not without iuste cause giue dispensation concerning bowes, othes, fastes, mariages, or suche like, nor dispose the tēporal treasures of y<sup>e</sup> Church, without reasonable cause: then may not surely y<sup>e</sup> Bishopes be lauphe of the treasure of Gods House, which is muche more precious, wherof there can be no man partaker, that is an vnprofable mēber of the body.

Neuer the lesse the causes of geuing indulgences may be more or lesse reasonable, according to the state and varietie of thinges, which to the wisdom of Gods Vicar in earth is best seē, whom Christ so ruleth in that case, that he maye be most beneficiall to his holie household,

household, in so much, that it is not to be doubted, but in these dayes and in this greate contempt of deuout and religious exercises, the mouing onely of the people, to prayer to holy peregrinations, to the obediēce of the Church, may be a sufficiēt cause, why ther should be to prayers sayd vpon books or beads sanctified creatures, for suche purpose annexed great remissiō. For look what thinges be most condemned of Heretikes, those thinges must Christian men be inducēd to reuerence with moste singular zeale & religiō. Neither cā there be any thing in y<sup>e</sup> world so necessary for vs christiā mē of these times that be so boide of good workes, as by deuotion & entier zeale to ioyn with our elders, y<sup>e</sup> in y<sup>e</sup> holy cōmuniō of Sāctes, we may be partakers of their vertuous dedes. And y<sup>e</sup> is y<sup>e</sup> very ende of al y<sup>e</sup> Popes Pardōs, to make vs in oure lacke of satisfaction for oure sinnes, felowes and coparteners of the abundāce that was in Christ first, and then by him in oure holy brethren departed before vs.

Vpon all which it is very plaine, that

As y

every

The thinges that heretikes doo hat, must be reuerenced.

The ende of the Popes pardōs.



Thus he  
must ne-  
des be  
qualified  
that vvil  
take be-  
nefit by  
a pardō.

Vide cro-  
nica Pā-  
dalio. Lu-  
therani.

enery man can not beneficially receiue  
þ fructe of a Pardon, this at least being  
requisite in enerie man, that listeth to  
attain benefite therby, that he be in state  
of grace, and in earnest intent to  
continne in the knotte of Christ his  
Church, with loue and liking of the  
holy workes of his christian brethren,  
and accomplishing at least, that small  
work, which commonly now is ioynd  
to the Pardon, for encrease of christian  
deuotion. The continuance of which  
deuotion, that more and more decayeth,  
maketh the Pardons to be more cōmon  
at this day and of late years, then they  
were in the primitive Church, when  
moste men in the sprynge of christian re-  
ligion and seruoure of faith, sought to  
satisfie exactly the debt of the penance,  
or ells, which was a common case the,  
recompensed it by Martyrdom, though  
S. Gregori the first of that name more  
then nine hundred yere since, in y orde-  
ring of the stations at Rome, is knowē  
to haue geuen pardons for yeaeres or  
dayes, in like fourme as now is vled.  
And cleare it is, that the thing it selfe  
being

being founde lawfull, and no Protest-  
stant aline cā euer be hable to shew me  
the first vser thereof, much lesse that it  
was euer controlled by any man that  
euer was compted Catholike, it maye  
be measured according to the necessitie  
of the time, and so, as the Church may  
be moste edified.

And thanks be giuen to God, the  
effecte of the loue of Indulgences, and the  
contrarie issue of the contempt thereof,  
doe well proue the Churches good  
meaning therein. For if you viewe  
both parties well, you shall perceiue  
more profitable deuotion, more chri-  
stian charitie, more furtherance of com-  
mon wealthes causes, in that side that  
scareth paynes for their sinnes, with ꝑ  
Prophet Dauid, euen after they be re-  
mitted, and therefore seeke for all mea-  
nes moste humbly by mans ministerie  
to receiue mercie, in one yeare you  
shall see in these deuout persons more  
fructes of repentaunce, then in a whole  
old mans life can be found in all the  
other side, that contemptuously disdain  
or scornfully deride the most profitable



Vide tit.  
de poeni-  
ten. &  
remis.

Math. 10,

vsage both of penance, and Pardons  
in Goddes Church. Therefore in  
so great prouise of the benefite that  
procedeth from this kinde of remissi-  
ons (for so Alexander the thyrd aboute  
foure hundred yeares since termed  
Pardons vsed then to be giuen in De-  
dication of Churches) and vpon moste  
assured groundes, that it well agreeth  
both with Goddes woorde, and prac-  
tise of the primitive Church, and neuer  
condemned of any, but of suche as be  
them selues worthely condemned of  
other greate heresies and errours, the  
Magistrates will shewe mercy still in  
Christes behalfe, and all the holy Bi-  
shopes succeding lausfully the Apostles  
of Christ, will giue peace and benedic-  
tion to suche as humbly aske it at their  
handes, and if the parties be worthy,  
their peace by Christes promise shall  
rest vpon them: if they either con-  
temne it, or be vntworthy of it, then  
no harme doone, it will returne to the  
giuers again.

Treuly, that holy peace which  
Christ gaue to the Apostles at his co-  
ming

ming in to them, at his departure from them, and els as he entered vpon any holy action, signified nothing els but an agreement and peace of mans soule with God, and did no doubt purge the from their dayly infirmities, which we call Venial sinnes, and the bonde of all paine, as it may be thought, due for the same, that in y<sup>e</sup> presence of Gods maiesty, sinne might cesse, & the parties appere cleane afoze his face, y<sup>e</sup> had no spot of sinne in him selfe at all, as by y<sup>e</sup> sayed peace yet giuē to the worthy receiuers by holy Bishops ministerie, some like effecte doth surelie ensue. I vse this terme of peace, whē I speak of pardōs, not because they are precisely meant in y<sup>e</sup> actiō of gening peace, cōmō to Christ & his Apostles, but because I see y<sup>e</sup> olde Fathers lightly cal y<sup>e</sup> peace, which we now call Pardoning: & perchance they did allude to that which Christ willed his Disciples to bestowe on euerie household for a kind of blessing. which no doubt was some great benefite, & so great, y<sup>e</sup> our Maister signified vnto the, y<sup>e</sup> many shuld be vnwoorthie of it, & y<sup>e</sup>

Ioan. 20.

Bishops  
bles-  
syngs.

Math. 10



De Ciui.  
Dei li. 22  
Cap. 8.

the fructe therof, should redunde to the selues. which caused both Bishops of olde (for S. Augustin maketh mention thereof) to giue their blessings, and euerie man humbly to require the same on their knees, wherby surely some spiritual grace was receiued, and remission either of Venial trespasses, or paine due vnto former sinnes, giuen. Lett apishe Camites here mocke and mow at their Mother, as they customably doe, whiles the obedient childzen, the discrete and deuout of Goddes Church thinke it an highe point of wisdom, onely to consider the maruelous direction of oure forefathers wayes, in the doctrine of discipline, and awe of Goddes religion.

That the Bishops being the highest ministers of Gods Church, and namely the Pope as the principall of the rest, may only lawfully giue Pardons, and in what sense the soules departed may be releiued by the same.

The

## The eleuenth Chapter.



**I**f the necessary disposition of thē that should effectually receiue benefite by y<sup>e</sup> Pardons of y<sup>e</sup> Church and of the right intent of thē that should giue the same, we haue already sufficiently spoken. And now perchance some may think it necessary, that it should be opened briefly, in whō this authority of releasing the paines enioyned for sinne, doth principally consist. Whereof I shal with better will bestowe a fewe woordes, because we shal haue occasion thereby to open the common sense of a whole Councel both learned and godly, touching the matter of Pardons, in the iudgement whereof, assuredly proceeding from the Holy Ghost, we may with lastie take oure rest.

**O**f the lawfull minister therefore of these remissions, the scripture in precise termes prescribeth nothing, though the power of binding and loosing, wherevpon the matter standeth, is proued properly

**Who**  
be the  
lawfull  
ministers  
in giuing  
pardons.



perly to be an acte of the Keye, namely of iurisdiction and externall regiment, which agreeth not to the simple priests, hauing no further iurisdiction, but in the secret court of mans conscience.

wherevpon, as also by the vsage of al ages, and by the prescriptiō of the law, it is proued, that Bishops onely or such as haue their authority for the executiō of their office, may lausfully giue remission of satisfactions apointed for sinnes remitted. Neither were it conuenient, that the release of deserved penance should be had of euery inferiour priest, lest the discipline of the Church should so become cōtemptible, the release thereof being made common to so many.

And it is the highe prouidence of God, that the way to remitte deadly sinnes, which is of necessity to our saluation, should be neare vs in euery place, and by the common ministers of the Church at al times to be obtained, where the remission of the Churches discipline being often more necessary to be fulfilled, and neuer or very seldom necessary to be wholly released, should not be so easely

VVhy  
the inferiour  
priests cā  
not giue  
pardons.

And their meang.

379<sup>e</sup>

easely obtained , but hardly had at th<sup>e</sup> handes of a fewe , and them of excellent authoritie and reuerence , in Gods Church.

And not onely that , but also the nature of the act of pardoning, doth wholly chaleng this function to the higher Magistrates of Chriſtes Common wealth. For it standeth not only vpon the remission of debt, but also vpon recompense or repaying againe the bond thereof, by the common treasure of the whole household of the faithfull , which can not be by reason dispensed and bestowed vpon any man that lacked, by any , but suche as are principall stewardest and rulers of some whole portion of the saide family, as Bishops lawfully succeeding the Apostles are known in this case to haue receiued the Keyes of Chriſtes kingdom, and the dispensing of his holy mysteries, and therefore may iustly dispose the treasure of Chriſte and his Saintes satisfactions to the benefite of the faithfull , in whose lardgesures , it canne not otherwise be thought, but there be the merites of di-  
uers



ners holy and blessed men layed vp in  
store before God , for the relief of their  
brethren, which may be disposed at the  
Bishops wilddome, to such namely as be  
of his owne charge and regiment. But  
of particular parishes, it can not be cer-  
ten, that ther should alwayes be some  
sufficiency of abundant satisfactions, to  
remaine without decay , for the conti-  
nual bestowing vpon some of the saied  
smal circuite, and that is it , which the  
schole diuins say, *in particulari ecclesia me-  
rita non sunt indeficientia*: merites of San-  
ctes be not vnspendable in particular  
Churches.

But the communion of Sanctes be-  
ing the generall benefite of the whole  
common wealth of Christs Church,  
continueth for ever by the abundance of  
many holy workes which may satisfy  
for other mens sinnes, according to the  
dispositiō of such as be the gonerours  
and guides of our soules, that the ouer-  
plus and abundance of one sorte , may  
euer relieue the lackes of an other sort,  
as S. Paule speaketh in the like mat-  
ter.

And

And yet the Bishops them selues haue not in this case so full power and prerogative, being but rulers of portions of Christs Church, as he hath whom Christ appointed to be his owne Vicare throughe his whole dominion. For as Christ the heade of the whole body is anoynted far more plentifully, then al his brethren, so doubtles he that occupieth his seate of iudgemēt, throughe out the whole earth, to whom not only the affaires of al priuate men, but also the confirmation and gouernemēt of all his brethren Bishops, of what dignity so euer they be, doth belong: Uppon whome Christ hath layde the foundation of his Church, and to whome he seuerally gaue the Keyes of heauen, with most ample authority, both to loose and binde, feede and gouerne al the shepe of his folde: It is this man, no doubt, that hath the ful treasure of the holy communion of Sanctes to bestowe, with meruelous authority ouer mans soule, with wonderful might in binding, and exceeding grace and mercy in loosing. This is the mā of whome S. Bernard saith:

No Bishop hath so great preeminence in giuing Pardōs as the pope hath, and vvhy,



Ad Eu-  
genium.

saith: alluding to Josephes prehem-  
nence in Pharos house, *constituit enim*  
*Dominum Domus sue, & Principem omnis pos-*  
*sessionis sue*: He hath made this man the  
Lorde of al his house, and the Prince  
of his whole possession. This man  
therefore representing Chyistes owne  
person throughe the whole Church,  
and hauing the cure and regiment of ea-  
chery one of Chyistes sheepe, may moſte  
2. Cor. 2. lawfully, *donare aliquid in persona Christi,*  
showe mercy to any man in Chyistes  
behalfe, none being exempted from his  
iurisdiction, nor any of the Churches  
treasure restrained from his disposi-  
tion.

But because I can not ground this  
my meaning better, then vpon a gene-  
ral Councell, I will reporte the decree  
of the most holy assembly holden at La-  
teran more then thzee hundred yeaeres  
synce, vnder Innocentius the thirde, by  
which not onely this doctrine of Parda-  
ons is approued, but also the super-  
fluity therof, and suche disorder as was  
therein throughe conetousnes of euill  
persons, or lacke of authorizy in the gi-  
uers,

and their meaning.

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ners, is corrected, with a declaration who be the onely lawfull ministers in such remissions of enioyned penaunce.

Thus goeth the decree: *Quia per indiscretas indulgentias atque superfluas, quas quidam Ecclesiarum Prelati facere non verentur, & clauces Ecclesia contemnuntur, & pœnitentialis satisfactio enervatur: decernimus, ut cum dedicatur Basilica, non extendatur Indulgentia extra annum, sine ab vno solo, siue a pluribus Episcopis dedicetur: ac deinde in anniuersario dedicationis tempore, quadraginta dies de iniunctis pœnitentijs, indulta remissio non excedat: & intra hunc quoque dierum numerum, indulgentiarum literas precipimus moderari, quæ pro quibuscumque causis aliquoties conceduntur, cum Romanus Pontifex (qui plenitudinem obtinet potestatis) hoc in talibus moderamen consueuerit obseruare.*

Cano. 62.

That is to say: Because the keyes of the Church be contemned, and sacramentall satisfaction is much weakened by certaine indiscrete and superfluous Indulgences, the which certaine Prelats of Churches are ouer bold to bestowe,



Nowe:we decree, that hereafter at the dedication of any Chapel no Pardon be giuen more then for one yeare, whether it be dedicated by one Bishop or moe, and then that ther be no remissions afterwarde in the yearely celebrating of the said dedications, more thē of fourty dayes of enioyned penaunce. The like also to be obserued in al other common instrumentes, by which for other good causes and holy purposes Pardons shal be ginen, seing the Bishope of Rome him selfe, who hath y<sup>e</sup> fulnesse of power herein, vseth customably so to moderate the letters of Pardons that procede frō him.

By which holy Councel you may perceiue, not only that the Bishops of Boddess Church may giue Pardons, but that the Bishope of Romes right is much more ample in this case, thē theirs can be: and especially how carefull the Church euer hath bene, to purge al corruption of doctrine or blage, crepte into the world through the disorder of mans misbehauoure, and howe wicked the endeuours of some euil disposed persons be, who

he, who ceasse not vnholonely to attri-  
bute that to the Church of Chyist, which  
she hath euer sought to redresse in the  
euil maners of them that haue disgra-  
ced the doctrin of trueth, and made con-  
temptible the moſte profitable practiſe  
of holy thinges, by their miſuſe of the  
ſame.

But he that liſt fully to ſee, how litle ꝑ  
Catholike Church liketh the abuſe of  
wicked men in theſe matters, and yet  
how ſeuereſly ſhe accuſeth al the cōtent-  
ners of this holy function in the right  
uſe thereof, let him reade the Decree of  
the laſt general Councell touching as  
wel the uſe of holy pardons, as the ear-  
neſt conſideration had of reforming all  
diſorder therein, and he ſhal fully be ſa-  
tiſfied in this article, if he haue learned  
ſo much, as to giue ouer the preiudice  
of al priuate opinions, to the common  
iudgement of Gods Church.

Being now thus farre in oure mat-  
ter, that it is well known the Biſ-  
hopes of Goddes Church principally  
to haue this binding and looſing by  
the keye of their iuriſdiction to be ex-

Wh

exerciſed

Concilium  
Trident.  
Seſſ. vlt.



exercised in the open courte of y<sup>e</sup> Church,  
and that the power of the Bishop of  
Rome, not only by speciall priuiledges  
giuen by Christ, but also by lawe and  
prescription of all antiquities, passeth  
in this pointe, as in all other gouern-  
ment, the termes of severall limites of  
all his brethren, it shall not be needfull  
to dispute, whether the Key of iurisdic-  
tion onely separated from the Keye of  
order proper to priesthod, be sufficient  
to giue remission of enioyned penance  
by. Commonly it is holden, that as ex-  
communication, and other like actes of  
iurisdiction, maye be exercised by the  
Bishops Legates or Substituts being  
no priestes, or by them selues being  
elected Bishops, and yet neither conse-  
crated nor ordered: euen so may Indul-  
gencies be also profitablie graunted.  
Wherof I will not now talke, because  
it is not muche materiall, seing com-  
monly they be not graunted otherwise  
but of Bishops, neither so ofte of other  
as of the Pope, & neuer any otherwise,  
but by his or other bishops authoritie,  
by whom so euer y<sup>e</sup> functiō is executed.

But

But this I knowe will be required rather at my handes, the course of the matter giuing occasion therunto, how farre the limites of the Popes iurisdiction, who hath the soueraigntie herin, doth extend, and whether the benefite of any Pardon may pertain to any person that is already appointed to suffer in his soule the paines of the next life, and is at this present in the course of Goddes correction in Purgatorie, and finally, whether the graunt of an Indulgence maye release them there of some peece or all their paynes, as it might haue doẽ whiles they were in this present life.

VVether  
the Po-  
pes Para-  
dons doe  
extend  
to purga-  
torie, and  
howe

To all this I aunswer bressly, that the Pope may doe it lawfully, wherof ther can be no more doubt, then there is of the other, of which we haue made so plaine argument already, though in the waye and means of applying the Churches remission or the Sanctes satisfaction vnto them, there maye be some diuersitie, not suche as maye any thing hinder y<sup>e</sup> trueth of y<sup>e</sup> cause, which of al catholik mē is most certely agreed

Wb ū

upon,



vpvpon, but such as may styre vppvpe mās industry in the moderate searche of Goddes truethe and mysteries. For the soules departed and being assured to be saued, must needes be of the same body mystical and felowship of Saintes, that the faithfull be of aliue: and therfore, they may according to their aptnes more or lesse be profited by the holy woorkes and satisfaction of their heade and fellow membres, because in euery lawfull Pardon there is made by the keyes of iurisdiction and application of Christes holy merites and his Saintes, in that respecte as they be satisfactory, to the vse of their inferioure members, that doo lacke that wherein the other doo abunde. whervpon it standeth with plaine reason and meaning of Goddes woorde, touching binding and loosing, that the soules in Purgatorie shoulde somtimes be partakers of this blessing no lesse then other that be yet lining. For the deniall of which catholike assertion Leo the tenth accursed and condemned Luther by his letters patentes, as euer since his memozy hath bene

And thier meaning.

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bene condemned most woorthely of all good men continuing in the vnity of Christes Church. Mary whether the Indulgencies take place so often vpon the deade, as vpon the liue, that is not so wel knowen, because the persons departed be not in case to make them selues moze apte to take benefite thereby, then they were at their departure hēce: And therefore if they were not with singular zeale and deuotion so qualified in the end of their life, they can not now any whit abetter their owne case, or otherwise dispose them selues to atteine the fructe of those singular remissions. And moze then that, no Indulgence, is lightly graunted, but vpon the fulfilling of some appointed worke of piety, and the departed not hauing alwayes in this life suche frendes as will accomplishe cōperently the worke prescribed by the Pardon, nor him selfe now in case to doe the same, he often misseth the benefite of the Churches remission which els he might haue had by the meaning of the giner. wherevpon it seemeth to some to be no surer, how

In bulla  
condem.  
Lucb.

Bb ij farre



farre the departed may be relieved by the Keyes of the Church, then it is of other holy suffragies and good workes either of priestes or priuate persons, all which doe assuredly relieue them that be in Purgatorie, but without any limitation of benefite, which wholly ys vnknown vnto the liuinge, without speciall reuelation, in what state they stande.

And therefore vpon this consideration, the learned diuines doo teache, that the Pope doth, and lawfully maye applie vnto the soules departed, by his keyes, some parte of the Churches treasure, which consisteth of Christs satisfaction & other his Sanctes, by which the departed, as they haue need and be in competent termes to receiue benefite by the merites of their heade or felowes, maye be released from some parte of their paines: but yet they will not charge any man with necessitie of beleuing, that the Pope or Church shoulde vse mere iurisdiction ouer them, that be in an other worlde.

To be playne for the peoples vnderstanding, the meaning is, that in a pardon there are two thinges: the one is a sentence of absolucion definitely pronounced vpon any person penitent: the second is the recompence of the debt of sinne remitted by the sayde absolucion through the application of the Churches treasure by the power of the officers Keyes. Both these two iointly can neuer be exercised vpon any person not subiect, though the one maye. Absolucion can not properly be giuen nor fructfully, to any man not subiect to the giuers regiment, but the application of the treasure maye be made by the Keyes to procure mercie for them that be not vnder their power, but that is not by proper iurisdiction, but by aide of requeste made by iust offers why the partie should be receiued vnto mercy. In this sense then the Pope absoluech no mā departed absolutely. but only offereth in the person of Christ for y<sup>e</sup> releife of him y<sup>e</sup> is in Purgatory to God his mighty iudge ther y<sup>e</sup> abūdante price of Christs passion & the

In a pardon ther be two thinges.



farre the departed may be relieved by the Keyes of the Church, then it is of other holy suffragies and good workes either of priestes or priuate persons, all which doe assuredly relieue them that be in Purgatorie, but without any limitation of benefite, which wholly ys unknowne vnto the liuinge, without speciall reuelation, in what state they stande.

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In a pardon ther be two thinges,



Satisfaction of Saints: And no doubt for his reuerēce and representing Chyistes person, he is more often hearde then any priuate man offering onely his owne almose and prayer for the soule departed. And for that cause, in this sense the Popes Pardon worketh onely *per modum suffragij*, as by aide of sute, and not by regiment or iurisdiction, which many suppose doth not extende past the compasse of this worlde, and therefore that he can not exercise the act of binding or loosing, which be proper to his power and gouernement ouer any in the next life, though he to make sute for them before God he may apply some portion of Chyistes copious redemption, and Saintes satisfaction, by the vse of his keyes, which there make forcible intercessiō, though they cā not giue iudiciary absolution.

And all this, that the folly of many men so much wndereth at, is nothing els but to set before God the Father, the death of his owne Sonne, and his grace in all Saintes, for to procure mercye for their poore brethren  
in mis

and their meaning.

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in miserie in the nexte life: as the like is doone with greate pietie in many other holy actes of religion continually practised in the Church for the mutuall helpe one of an other. And in deed, the Church hath vsed these many yeares to put this clause in suche Indulgencies as did in any parte concerne the departed (*per modum suffragij*) as Sixtus the fourth, Innocentius the eighth, and now of late both Pius the fourth and the fiftie and all other lightly in the like grauntes.

wherby it is playne that we are not charged by the Church further to beleue, then that the Pope may assuredly release the departed of some parte of their paines, or al, by the way of suffrag and sute, as other holie workes of christianitie applied vnto them by their brethren alieue, may doo. For yt were no reason, that priuate persons should as it were communicate and sende vnto them, their fastes, almose, and prayers, for the release of their paine, and he y representeth Chyistes person, should not in Chyistes name and the whole Churches,



Churches, applyed unto them some parte of the common wealths treasure, to sue for their deliuery and helpe to satisfie for them in their lackes.

This therefore they call a Pardon, *per modum suffragij*, as by way of aide of request. which doctrine is most true in it selfe, and agreable to the practise of y<sup>e</sup> Church and fourme of Indulgences alwayes vsed, and may assuredly relieue suche as departed hence in grace & zeale of Gods house, which I compt disposition enough in the partie, and haue friendshippe in the worlde of suche as for their sakes will be content to accomplishe the apointed worke of the Pardon.

A declaration of the Churhes meaning touching the cōmon treasure, which is said to remaine in her store for the recōpense of suche enioyned penaunce, as she releaseth by her Pardons, with the conclusion of the whole matter.

The

## The tweluech Chapter.



**B**UT now if you aske me here how it stādeth with the iustice of God, thus to forgiue the payne and debt of satisfactiō, which either God or the Church enioyneth, for the recompense of the former sinnes especially seeing the catholike Church doth holde that it pertaineth to Gods iustice, no lesse to punishe sinnes with some temporall scourge after it be forgiuen, then it doth pertain to his mercie to forgiue the saide sinne and the debt of euerlasting damnation. Now if it stande not with his iustice, to lett a sinner escape wholly without correction or satisfaction, then it may much more appere to be against his iustice also, that any power of man shoulde remitte and release that bonde of satisfaction, which Goddes iustice required, and was to the offender enioyned.

For the answer and perfecte vnderstanding



standing of this doubt, it is to be knowe  
 and well weyghed, that in deede no re-  
 lease coulde be had of suche enioyned  
 penance or deserved payne for sinnes  
 past, if Goddes iustice were not other-  
 wise recompensed, and the lacke of the  
 parties punishment, iupplied againe  
 by the abundance of satisfaction made  
 by Christ vpon y<sup>e</sup> Crosse, euery droppe  
 of whose innocent bloude and stroke  
 layde vpon his blessed body, were ha-  
 ble of the infinite & inestimable worth  
 and force thereof, to satisfie for all debt  
 due to all t<sup>he</sup> sinne in the world, whe-  
 ther it be death and euerlasting dāna-  
 tion, or temporall paine and purgatiō.  
 By which abundant price of his passi-  
 on, and copious ransome, the Church,  
 for whose sake this precious price was  
 payed, dooth not onely holde her selfe  
 to be redemed from death and damna-  
 tion, and so saued by Christ her heade,  
 for he is y<sup>e</sup> Sanioure of his body, saith  
 Eptrel. 4 S. Paule, but she holdeth the ouer plus  
 (as a man woulde saye) of so abundāt,  
 copious, and infinite redemption, to be  
 a trespure in the house of God, to relieue  
 her

her childzens lackes, to release their paynes, to worke with them in satisfying for ther sinne, and to work mercy for them also, for lacke of satisfying for their offences: that want being founde in oure penaunce towardes the recompensing of oure euill life past, may be supplied by y<sup>e</sup> treasure of Chyistes death that remaineth yet of full force and strength, to be applied vnto vs in such oure necessities, as shall be thought meete vnto Chyistes Vicar generall in earth, and other his holy apoynted ministers, with whō (as S. Paule saith) he lefte the bestowing of Goddes mysteries. For althoughe the holy & precious treasure of Chyistes paine and satisfaction be of it selfe sufficient to relieue the lackes of all men without exception, not onely of those which shall be saued, but also for the damned and for the whole worlde (saith S. John) yet no man may be so hardy, to claime y<sup>e</sup> benefite therof otherwise, thē through suche meanes as he hath apointed, and by the minister yof such men as he hath placed ouer his household and family,

to

1. Cor. 4.

1. Epist.  
Cap. 3.



to giue the children meat and sustenance in due season not as they shall vniordinarily craue it, but as he shall discretly find to be meet for them. Therefore where this wise steward of Chyistes holie household, to whom he gaue the keyes of the treasure, and sufficient authoritie to feede and gouerne his whole flocke, where he shall orderly iudge the offender meet, and of good congruities, worthe of grace and mercie, ther he maye pardon, and recompense the residue that can not be fulfilled of the partie penitent, with soome peece of that inestimable treasure of Chyistes redemption, which remaineth in the Church impossible to be wasted, and so shall remaine to the vnspeakable benefite of the faithfull.

And suche a perfecte knot their is, now since Chyistes incarnation, of euery member in Chyistes mysticall body, which is the Church and compaigne of faithfull, with him being the heade of y<sup>e</sup> laide body, that his merites, workes, suffering and satisfaction may well be applied to serue and supplie all wantes  
of

of the member thereof: Yea more then  
 that, the holy suffering and tribulation  
 of holie Sanctes, as of oure Blessed  
 Ladie Chyistes mother, and the holie  
 Apostles, with numbers of constant  
 Martirs, Confessours, and Virgins,  
 helpe to supplie oure lacke also, & en-  
 crease the huge treasure of y<sup>e</sup> Churche,  
 for the satisfyng for oure sinnes, which  
 yet notwithstanding, as they were me-  
 ritorious to the sufferers, be fully re-  
 warded by the glorie of Chyistes king-  
 dome and eternall felicitie, which farre  
 exceedeth not onely the merites of all  
 Sanctes, but sufficiently rewardeth the  
 incōparable hūility & obediēce of Chyist  
 to his Father, in suffering death vpon  
 y<sup>e</sup> crosse, though his workes as they be  
 satisfactorie for vs, are not yet answe-  
 red in vs nor cā not be til y<sup>e</sup> worlds end.

Satisfac-  
 tiō of  
 Sanctes.

And for Chyist in this case our aduer-  
 saries perchaunce would not muche  
 sticke with vs, but for the remaines of  
 Sanctes satisfactiō, they cā not abide.  
 And if S. Baule in expresse woordes  
 did not vtter this my meaning concer-  
 ning the trauaile of holie Sanctes for  
 Chyistes



Colof. i.

Christes bodie, which ys his Church, the litle holy ones of these daies wold hane spurned at these kind of speeches, for feare of dooing iniurie to Christ, of whose honour the good men make the selues so tender. These woordes then doth S. Paule utter of his trauaile taken for the Churches sake: Now I doo reioice in my passions or tribulations, taken for youre sake, and I fulfill those thinges that doo wat of Christs passions, in my owne fleshe, for his bodie which is the Church. Thus said S. Paule. wherby you see, that not onely the want of one member maye be supplied of the head of the body, but that eche member may helpe the insufficiencie of an other member.

Whereby for all that, we maye not conceiue, that there is any lacke or insufficiencie on Christes parte or passion, which was so full and abundant of it owne valure, that by it selfe alone without the helpe of all mans merites or other creatures, it was a sufficient price for the sinnes of all the worlde, yea moe if moe might be. But the lacke that  
this

this his passion was not in effecte so forcible and so fully in al mens cases, was the want of some paynes and passion in his body the Church, by which she and euerie of hers were bounde to conforme them selues vnto Christ, by taking paynes in their flesh and suffering together with Christ their heade. For so long Christs passion wanteth his due effecte in vs, (thoughe it were neuer so full and sufficient in ti selfe) as we do not conforme oure selues to his paine and tribulation taken for vs. Therefore, though Christ in his owne person suffer now no more, yet he doth suffer, and dayly shall suffer till the worldes ende in diners mebers of his holy bodie, as the heade, saith S. Augustine suffereth when the finger aketh, & as Christ him selfe charged S. Paule that he persecuted him, when he onely molested his members. And so long as the Church militant trauaileth here in earth, so long hath Christ oure Maister somewhat to suffer to make his passion effectuall in suche as shall be saued, and in that sense some peece of his passion,

Act. 9.



in enerie of y<sup>e</sup> faithfulls bodies must be supplied. By al which holy paines of y<sup>e</sup> head him selfe principally & of the holy members of his bodie, who wrought not onely for them selues, but expressly meāt to benefite other by their works, as the Apostle confesseth of him selfe, we neede not to doubt, but the lacke of manie a poore member of this blessed incorporation, is duly supplied, and the wante of worke satisfactorie in some, recompensed by the aboundance of paines and penance of others. For this is the blessed case of suche as be in the Church of God, in the felowshipp of the faithfull, in the knotte of those members, whereof oure Sanioure is the heade, that is to saie, in the holye communion of Sanctes, in which as some doo lack, so other som by Christs gifte doo abunde and are hable to procure mercie for the needie, and to satisfie God for their poore brethrens sinnes. And yet all this intercourse of benefites and mutuall helps passeth not from the heade to the members, noz from one member of the body to an other,

1. Cor. 3.  
/

other, but by the ordinarie means of Chyistes appointment, as by sacramētes, sacrifice, and sundrie wayes of his seruice, & that not without y<sup>e</sup> ministry of men, in whome he hath put y<sup>e</sup> woorde of this recōciliation, to whome he hath committed his keyes to kepe, his sheep to feede, his mysteries to dispose, and to whome finally he hath giuen full power both to binde and loose.

Lette no man marueile, that in such a face of Goddes iustice, as we see by y<sup>e</sup> enioyning of greate penance in the Church after sinnes be remitted, & by Gods owne often scourgies temporal both in this world & in the next, let no mā (I say) marueile, y<sup>e</sup> yet ther be wayes of Goddes mercy, and meanes through the ministerie of mā to turne away the wrath of our Lord, & by other helpes to satisfie his iustice again. Onely let the party in all his insufficiencie be zelous, deuout, & diligēt as he may, & God him selfe wil a thousand wayes seeke of his owne mercie to satisfie him selfe with his Sons paynes applied by y<sup>e</sup> trauaile of other the faithfull that haue bene and

Ec ij be in



be in his Church, to the helpe and relief of that member that hath nothing left but loue, and the fellowship of holy Sainctes, wherby he may craue mercy and pardon.

Lette them consider that doubt of this point, how often God hath, as it were, determined to plague the people of Israell, which he chose to be his peculiar, and yet in the midst of his decree and iustice, hath giuen mercy and grace at Moyses and Aarons requestes: Yea, how often he hath, as it were, procured the iust to stande betwixt him and the people whome he meant to punish.

Homil.  
10. de  
poenitēt.

*Manſuerum habemus Dominum, ſolum occaſionem accipere vult, & mox omnem praſe fert miſericordiam,* ſaith S. Chryſoſtome. we haue a meeke maiſter, he onely taketh occaſion, & ſtreight he ſheweth him ſelf wholly to be giue to mercy. He appointeth to puniſhe, that they may ſee, what of iuſtice their ſinne requirerth, yet he ſeeketh meanes him ſelf, that their high prieſtes & guydes may turne away the enioyned plague, that they may learne (ſayd the ſaide holy Doctour) that they had

had their pardō, not of their owne mer-  
rites or deservinges, but by Moyses  
Patronage & prayers. That you may  
see ther by, how one member relieueth,  
thzough Goddes mercy, his felow mē-  
ber y lacked. wherby there appeareth  
both exceding iustice, & much more mer-  
cy. Al his wayes truly be mercy & ind-  
gemēt, to such as loue his testimonies.

And it fareth with oure Lord God,  
as it doth with a wyle and discrete  
maister towarde his seruauntes, or  
with a father towarde his louing chil-  
dzen: for they wil often shew thē selues  
to be rigorous & bent to chastice y fault-  
tes of their seruauntes & children, & yet  
thē selues of their owne accord wil oftē  
procure some other to hinder their in-  
tended punishmentes, & to take frō thē  
as it wer by force their childzē or other  
offēders: enē so stādeth it betwene God  
and the children of his chosen Church,  
who, though he often iustly shewe him  
selfe angry, and bent to correctiō, neuer  
the lesse he doth not only mercifully re-  
mit, but procureth him selfe, other, ei-  
ther patrones, or intercessours, for  
L iiij whole



be in his Church, to the helpe and relief of that member that hath nothing left but loue, and the felowship of holy Sainctes, wherby he may craue mercy and pardon.

Lette them consider that doubt of this point, how often God hath, as it were, determined to plague the people of Israell, which he chose to be his peculiar, and yet in the midst of his decree and iustice, hath giuen mercy and grace at Moyses and Arons requestes: Yea, how often he hath, as it were, procured the iust to stande betwixt him and the people whome he meant to punish.

Homil.  
10. de  
poenitēt.

*Mansuetum habemus Dominum, solum occasionem accipere vult, & mox omnem praesert misericordiam,* saith S. Chrysostome. we haue a meeke maister, he onely taketh occasion, & straight he sheweth him self wholly to be giue to mercy. He appointeth to punish, that they may see, what of iustice their sinne requireth, yet he seeketh meanes him self, that their high priestes & guydes may turne away the enioyned plague, that they may learne (sayd the saide holy Doctour) that they had

had their pardō, not of their owne mer-  
rites or deservings, but by Moyses  
Patronage & prayers. That you may  
see ther by, how one member relieueth,  
througħ Goddes mercy, his fellow mē-  
ber y<sup>e</sup> lacked. wherby there appeareth  
both exceding iustice, & much more mer-  
cy. Al his wayes truly be mercy & ind-  
gemēt, to such as loue his testimonies.

And it fareth with oure Lord God,  
as it doth with a wyle and discrete  
maister towarde his seruantes, or  
with a father towarde his louing chil-  
dren: for they wil often shew thē selues  
to be rigorous & bent to chastice y<sup>e</sup> faul-  
tes of their seruantes & children, & yet  
thē selues of their owne accord wil oftē  
procure some other to hinder their in-  
tended punishmentes, & to take frō thē  
as it wer by force their childrē or other  
offēders: enē so stādeth it betwene God  
and the children of his chosen Church,  
who, though he often iustly shewe him  
selfe angry, and bent to correctiō, neuer  
the lesse he doth not only mercifully re-  
mit, but procureth him selfe, other, ei-  
ther patrones, or intercessours, for  
L iiij whole



whose sakes he may iustly and by good reason remitte.

Hiere. 5.

After many threatenings of y<sup>e</sup> Citie & people of Hierusalē he thus mouerh him selfe to mercie: *Circuite vias Hierusalem, & aspice, & considerate, & quærite in plateis eius. an inuenias virum facientem iudiciū, & quærentem fidem, & propitius ero ei.* Looke rounde about the Citie, and view the streates therof, ad haue good consideration, whether any one maye befounde there that doth iustice, and studieth after faithfullnes, ad Ivvil haue mercie on the Citie. In y<sup>e</sup> fifth of Hieremie. where you may perceiue y<sup>e</sup> God will forgiue all, for ones desertes, and that the good workes of one, maye by Gods iustice supplie the lacke of many other, not yet to deliuer any man from euerlasting damnacion that is impenitent, and therfore in case & state of eternall death. For y<sup>e</sup> worke of y<sup>e</sup> faithful can not extēde to doo good to such as be for euer separated from their felowship, & therfore can be no mēbers of y<sup>e</sup> cōmon bodie, in y<sup>e</sup> firme knotte whereof only, there is mutual health & helpe, among  
suche

such as partly lack & partly doo abund,  
 for release of the rod of temporall cor-  
 rection, that is often laied vpon y<sup>e</sup> chil-  
 dren, and not of any eternall punish-  
 ment, that onely happeth to suche as  
 be separated and cut off effectually from  
 Chrystes bodie, which is the Church,  
 for euer.

Neither doo the desertes onely of  
 the liuing helpe the necessitie of theire  
 felowe members being yet alieue, but  
 suche as be deade also, doo communis-  
 cate in their workes with theire bre-  
 thren yet abiding in this worlde. And  
 God of his singulare mercie is often  
 contented, to be answered by them for  
 their poore felowe seruantes that be  
 indebted so farre in the Church, that  
 they be not hable in theire owne per-  
 sons to discharge their owne debt nor  
 coome oute of the same, whereof the  
 said S. Chrysostom doth excellently wel  
 consider in these wordes of his sermon  
*de Pœnitentia: Mihi autem (saith he) aliud  
 maius est diuinae misericordiae iudicium. quod  
 dicam. Cum enim nō inuenit homines viuos, et  
 fiducia preditos, qui possint intercedēdo veniā*

*Cc iij*

*obtinere,*

The trea-  
 sure of  
 the church  
 riseth  
 also by  
 the des-  
 erts of  
 the des-  
 parted,

Sermon  
 de poeni-  
 tentia. &  
 confess.



*obtinere, confugit ad defunctos, & per illos inquit, se remissurum peccata. Ezechia enim dicit, protegam ciuitatem hanc propter me, & propter Dauid puerum meum. Olim enim mortuus erat Dauid. That is to say: I haue yet a playner and greater token of Gods mercy, which I will shewe you. For when he findeth none aliuie that be of confidence, which might by intercession procure pardon, he turneth to the departed, and saith he will remitte sinnes for their sakes. For he spake to Ezechias thus: I wil defend this Citie for my own sake, & for my child Dauids sake, & yet Dauid was dead long afore.*

A. Reg.  
20. &  
Esa. 37.

And surely if in the dayes of olde, wher neither so much grace nor mercy was to be found, nor Christ which is y<sup>e</sup> fountaine of all pardō, was not yet offered v<sup>p</sup> to pay y<sup>e</sup> debtes of his breth<sup>r</sup>es sinnes, nor the communion of Sanctes was yet so fully established, wherby the merites of one might redound to an other, nor y<sup>e</sup> Church so honoured with y<sup>e</sup> gift of Gods spirite for remissō of mā<sup>s</sup> offences, nor y<sup>e</sup> priesthod of God so credited with y<sup>e</sup> Keyes of y<sup>e</sup> kingdō: if afore  
all

all these things were no otherwise wrought, but in base figures, such wayes were found out, and that by Gods own procurement of mercy and grace, in the midst, of enioyned penance and punishment, what neede we to doubt, but ther now be many meanes made in this happy society of Saintes, so to remitte the bonde of satisfaction to some, that Gods iustice may be answered againe by other of this happy household in the abundance of their holy workes, which the Church holdeth moste holily for to be a perfecte and everlasting treasure, to satisfy Gods righteousnes & procure mercy to the needy, which by loue, zeale and deuotion doe deserue the same? If God remitted of old, temporall paine vnto his people at the calle of Moyses and Aaron, and for his Child Dauides sake that was dead, what will not he mercifully forgine by our highe priestes procurement, whose pardons and punishments Christ hath solemnly promised he would ratify and allowe in heauen aboue? what wil he not doe in respect of the paines and abundant passions

Ec v of his



of his owne childe Iesus, that hath yet  
in þe Catholik Church his death so due-  
ly represented for the remission of our  
dayly debtes? what can be denied to  
the intercession of so many Sainctes, to  
the chaste combate of so many Virgins,  
to the bloody fight of so many Mar-  
tyrs, to the stout standing of so many  
Confessours? what mercy may not  
the Church craue, and doubtles ob-  
taine for any of her children, either in  
penaunce in this worlde, or in paine  
in the nexte: that hath in her treasure  
such abundance of satisfaction, first in  
oure heade Christ Iesus, throughe  
whose gracious workes al other mens  
paynes are become beneficiall either to  
them selues or their brethren, and then  
in the store of all holy Sanctes trauai-  
les not yet wasted in procuring mercy  
for others, besides moe wayes of grace  
and remission, that oure Mother the  
Church hath in readinesse to relieue her  
children that doe continue in her happy  
lappe and in the society of her commu-  
nion, with humble submission of  
them selues to the powers ordeined of  
Christ

and their meaning .

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Christ for the government of their son-  
les , with request for this pardon , at  
their handes , to whome be given the  
bestowing and disposing of the inesti-  
mable treasure of so blessed a ministry?

would God euerie man could feelee,  
how happy a thing it is , to dwell as  
bryethren together in the house of God  
vnder the appointed Pastours of that  
familie , in which onely Goddes fa-  
uoure is euerlastinglye founde , that  
they might therewith be partakers of  
all their workes that feare God , and  
might haue some sence and taste of that  
holy oyntment of Goddes Spiritte,  
and gifte of his grace , that first was  
vpon the heade of this householde, our  
Maister Christ Iesus , and then drop-  
ped downe abundantly to his bearde,  
euen to the very bearde of Aaron,  
whereby ( as S. Augustin saith ) the  
holy Apostles be signified , and by  
them , it issued downe to the hem-  
mes of Christes coate , and imbrued  
all the borders of his garmentes ,  
that enery one of the felowship might  
receiue benefite , and feelee the verdure  
there

Psal. 132.

In Psal.  
132.



thereof. *Quoniam illic mandauit Dominus  
benedictionem, & vitam vsque in seculum.*

**Foꝛ in this happy fellowship on-  
ly oure Loꝛde bestoweth his  
manifoold blessings, and  
life foꝛ euer moꝛe.**

**Amen.**

*Tractatus iste de defensione legitima po-  
testatis & authoritatis sacerdotij in re-  
mittendis peccatis, & de necessitate co-  
fessionis sacerdoti faciēda et de indul-  
gentijs lectus, excussus, & approbatus est  
per viros Anglici idiomatis & sacra  
Theologie peritissimos, vt tutū & utile  
existimem, eum pralo committi &  
euulgari.*

*Ita Iudico Cunerus Petri, Pastor  
Sancti Petri Louany. 20. Aprilis  
Anno. 1567.*

THE CHIEF CON-  
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FINIS.

*Esse uerit*

